

MISCELLANIES,

UPON THE

Following SUBJECTS.

- I. DAY-FATALITY. II. LOCAL-FATALITY.
III. OSTENTA. IV. OMENS. V. DREAMS.
VI. APPARITIONS. VII. VOICES. VIII. IM-
PULSES. IX. KNOCKINGS. X. BLOWS
Invisible. XI. PROPHECIES. XII. MARVELS.
XIII. MAGIC. XIV. TRANSPORTATION
in the Air. XV. VISIONS in a Beril, or Glass.
XVI. CONVERSE with ANGELS and SPIRITS,
XVII. CORP-CANDLES in *Wales*. XVIII. ORA-
CLES. XIX. EXSTASIE. XX. GLANCES OF
Love and Envy. XXI. SECOND-SIGHTED-
Persons. XXII. The Discovery of Two MUR-
DERS by an APPARITION.

Collected by JOHN AUBREY, Esq; F.R. S.

The SECOND EDITION, with large Additions.

To which is Prefixed,

Some ACCOUNT of his LIFE.

L O N D O N:

Printed for A. BETTESWORTH, and J. BATTLEY in *Pater-Noster-
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MISCELLANEOUS

UPON THE

Following STEPHEN

For Banks



SOME
MEMOIRS
OF THE
LIFE
OF

Mr. JOHN AUBREY.



THE Obscurity of Mr. AUBREY's retired Life, (for he always affected a *Literatum Otium*) has made it very difficult to procure many Materials concerning Him; the Reader must therefore acquiesce in this short Account, taken from his own Notes, as well as from some Printed Authorities.

A

HE

He was Descended from a very good Family, and Born at *Easton-Piers*, in the North Division of *Wiltshire*, Nov. 3. 1621; was Christened soon after his Birth, as his Notes say, *being Weakly, and not in a probability of Living*. He received his Education at the Grammar School of *Malmesbury*, (under the Care of Mr. *Robert Lacymer*;) being Contemporary with the famous Mr. *HOBBS* with whom he contracted the most intimate Acquaintance.

May 6. 1642. He was entered a Gentleman-Commoner of TRINITY-COLLEGE in *Oxford*, where he commenced his Friendship with Mr. *Anthony à Wood*, and to whom he communicated large Materials towards his Noble Designs, since published, so highly to the Credit of that University.

ABOUT this Time, that invaluable Work of the *Monastricon Anglicanum* was in

in Embrio, to which Mr. AUBREY not only gave his best Assistance, but has preserved to Posterity, at his own Expence, a curious Draught of the Remains of Osney Abbey, near Oxford, (now level with the Ground) finely etched by the Hand of the inimitable Mr. Wenceslaus Hollar, Inserted in Vol. H. pag 136. with this Inscription, *Insignes hujusce Fabricæ ruinas, quas, Antiquitatis ergo, plurimum suspexit, ADOLESCENTULUS jam hinc OXONIENSIBUS ascriptus, & (quod commodius accidit) paulo antequam Bello Civili funditus a Medio tollerentur, delineandas curavit; posteris quasi redvivuas. L. D. C. Q. Johannes Albericus de Eston Piers in Agro Wilts, Arm.*

HIS giving this Plate is mentioned, not only to shew his early and singular bent towards the pleasant Study of *Antiquities*, especially those of *England*, (which were they diligently searched into, would be as entertaining and agreeable, as others far fetched and more

A 2

dearly

dearly bought) but also to take notice, that most of the Copies of the *Monasticon*, by some Misfortune or other, want this Draught.

IN the Year 1646. He was admitted a Student of the *Middle-Temple*, but the Death of his Father, which with several Estates in the Counties of *Wilts*, *Surrey*, *Hereford*, *Brecknock* and *Monmouth*, entailing also many Law-Suits on his Hands, hindered his Settlement or Application to the Study of the Common-Law.

MR. AUBREY Travelled into *Ireland*, 1660, and narrowly escaped Shipwreck, at his Return in *September*, near *Holy-Head*.

HE was Elected and admitted a Fellow of the *Royal Society* 1662, being then in its most flourishing Condition; and was one of those first Sett of Men, of whom *Mr. Glanvil* says, in *Pag. 34. Of his Essay on the Modern Improvements*

MR. J. AUBREY.

IV

improvements of Useful Knowledge. " That
" of all the Combinations of Men,
" that ever met for the Improvement
" of Science, there never were any,
" whose Designs were better laid, whose
" Abilities were more Promising, or
" whose Constitution was more judi-
" ciously or advantageously formed,
" than the *Royal Society*.

ON *June 11. 1664.* He Landed
at *Calais* in *France*, and travelled to
Orleans, from whence He returned in
October following, having been some
time Married; but to whom he has
not thought fit to declare; perhaps, be-
cause he repented of his Match, as seems
to be implied in his *Minutes*, wherein
says he, On *November 1. 1661, I*
made my first Addresses in an ill Hour, to
JOAN SOMNER.

HE wrote the Life of his Friend
Mr. HOBBS in *English*, which was
communicated in Manuscript, to Dr.
RICHARD BLACKBOURN, M.D.

A 3

who

who Translated it into *Latin*, and, (with the Life in *Latin* Verse, wrote by Mr. HOBBS himself,) Published (both in 1681 wherein he honourably acknowledges his Obligations to Mr. AUBREY, and in the List of Mr. HOBBS's Friends and Acquaintance, (pag. 187.) he give this publick Instance of his Gratitude. JO. ALBERICUS, vulgo AUBREY, è Soc. Reg. Armig. Amicus ejus in Primis, ex vicinia MALMESBURIENSI oriundus & sub communi Præceptore institutus, Vir publico bono magis quam suo natus; qui princeps mihi scribendi ansam præbuit, & materiam humaniter suppeditavit.

In the Year 1673, Mr. AUBREY began his PERAMBULATION of the County of SURREY; and concluded the same, 1692. He was upon a like History of the North Division of WILTSHIRE. But foreseeing he could not, in the Course of Nature, live to give the finishing Stroke to these Papers, he

he repositeth them in the ASHMOLEAN Museum at Oxford: But as he tells us in the Year 1693, *enjoying the Contentment of Solitude in the Earl of Abingdon's Pleasant Gardens at Lavington, he reviewed some scattered Papers upon the Subject of Hermetick Philosophy, digested them, prepared them for the Press, Dedicated them to that Noble Lord, and Published them under the Title of MISCELLANIES, the Year following.*

Mr. AUBREY in his private Notes, mentions several Escapes from imminent Dangers during the Course of his Life, at Sea and Land, and ever expresses his most grateful Acknowledgments to the Divine Goodness for its Mercies reached to him; of which as to enumerate the Particulars would be improper, so I shall only observe, that though his Worldly Affairs run very Cross, and his Difficulties obliged him at different times to sell his whole Estate, which was much harassed and at last devoured by the Law and

other Mismanagements; yet his Resignation under these Hardships seems remarkable; when in taking Notice of the Sale of his Estate in *Wiltshire* in 1666 and 1670, He says, From 1670 I thank God I have enjoyed a happy Delicescency.

Several Misfortunes at the Heels of each other, at length reduced that *Virtuoso* and excellent *Naturalist* to very low and mean Circumstances; inso-much that he was generously supported by the late Lady Long, of *Draycot* in *Wiltshire*, in her own House to which he was on his Return from *London*, when his Journey and Life were concluded at *Oxford*, where it is presumed he was Buried, though neither the time of his Death or of his Burial can be yet recovered.

Since his Death, several Letters to him from Learned Men, * and some wrote

wrote by Him, have been Published by the Reverend Mr. *Derham* and others.

But yet there remains an unfinished Piece, Entitled *Architectonica Sacra*. Which treats of the Manner of our Church-Building in *England* for several Ages, and is, as I am told, prefixed to one of his Manuscripts at *Oxford*.

On Tuesday July 26, 1720, at a Sale of the Copies belonging to Mr. *Awnsham Churchill* of *London* Book-seller, which were sold at the *Queen's-Head Tavern* in *Pater-Noster-Row*: There was among them a Printed Copy of these MISCELLANIES, Corrected for the Press by Mr. *Aubrey*, wherein were many very considerable Alterations, Corrections, and Additions, together with the following Letter to Mr. *Churchill*, written upon the first Blank Leaf, concerning the then intended *Second Edition*.

Mr.

MR. CHURCHILL,

THERE is a very pretty Remarque in the Athenian Mercury, concerning Apparitions, which I would have inserted under this Head, it is in Vol. 17. Numb. 25. Tuesday, June 1695.

Mr. Dunton at the Raven in Jewin-Street, will helpe you to this Mercury, but Yesterday he would not, his Wife being newly departed.

June 1. 1697.

J. A.

The Passage referred to, in this Letter, is now inserted among the other Additions, all which the Reader will find distinguished by an Asterism in the Index.

T O



TO THE

Right Honourable

JAMES

Earl of Abington,

Lord Chief-Justice in Eyre of all His
Majesty's FORESTS and CHACES
on this side TRENT.

MY LORD,

HEN I enjoyed the
Contentment of So-
LITUDE in Your
pleasant Walks and Gardens
at LAVINGTON the last
Sum-

The DEDICATION.

Summer, I reviewed several scattered Papers which had lain by me for several Years; And then presumed to think, that if they were put together, they might be somewhat entertaining: I therefore digested them there in this Order, in which I now present them to Your Lordship.

THE Matter of this Collection is beyond Human reach: We being miserably in the dark, as to the Oeconomy of the Invisible World, which knows what we do, or incline to, and works upon our Passions, and sometimes is so kind as to afford us a glimpse of its Prescience.

My

THE DEDICATION

MY LORD,

It was my Intention to have finished my * *Description of Wiltshire* [half finish'd already] and to have Dedicated it to Your Lordship: But my Age is now too far spent for such Undertakings: I have therefore devolved that Task on my Country-Man, Mr. THOMAS TANNER, † who hath Youth to go through with it, and a Genius proper for such an Undertaking.

Wherefore, I humbly beseech Your Lordship to accept of this small Offering, as

* The present Worthy Chancellor of
Norwich. 1720.

THE DEDICATION.

a grateful Memorial of the
profound Respect which I
have for You, who have for
many Years taken me into
Your Favour and Protection.

MY LORD,

*May the Blessed Angels be
Your careful Guardians: Such
are the Prayers of*

Your Lordship's

Most Obliged

and Humble Servant,

1696

JOHN AUBREY.

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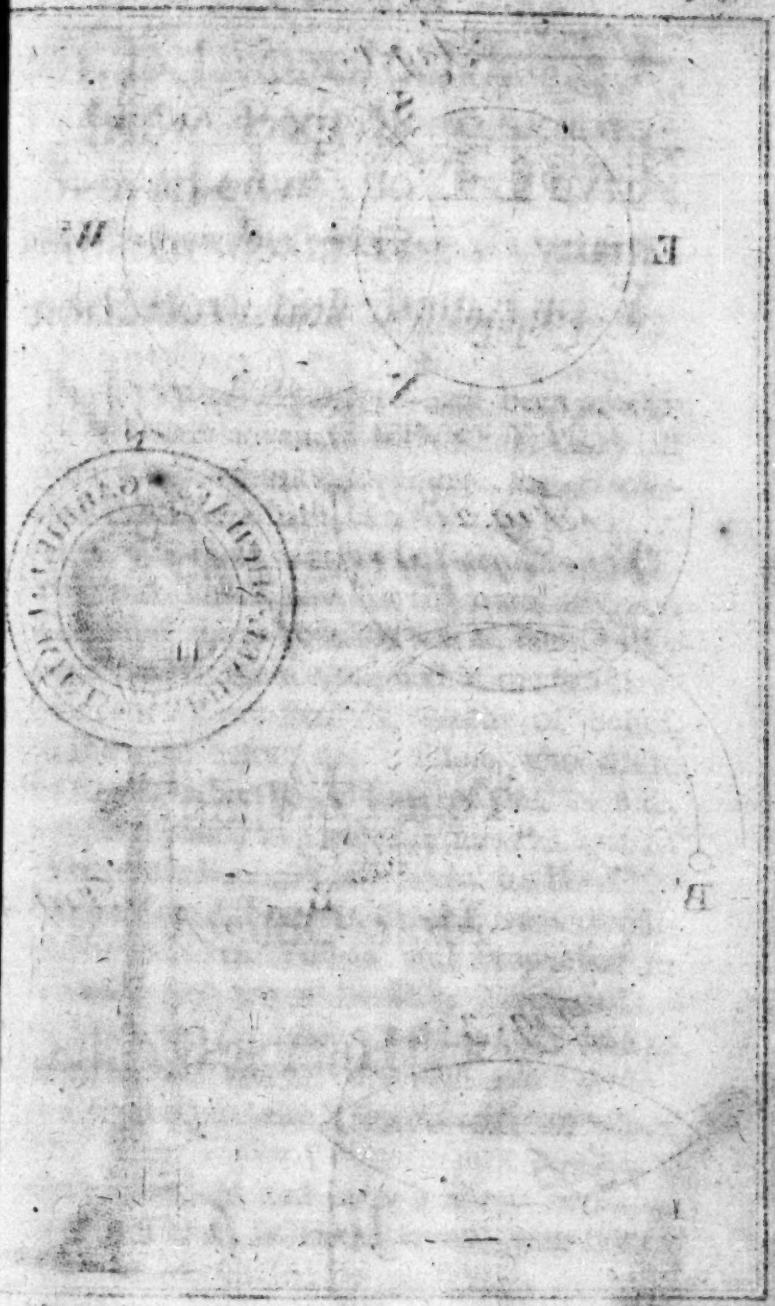


Fig. 1.

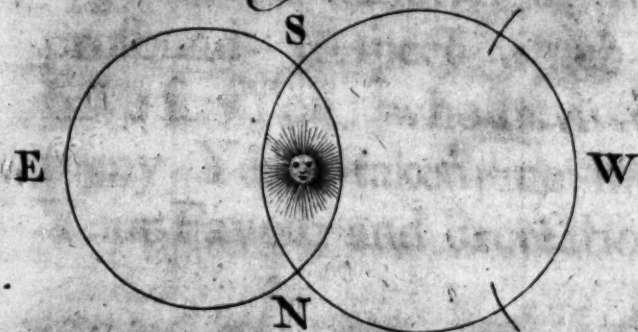


Fig. 2.

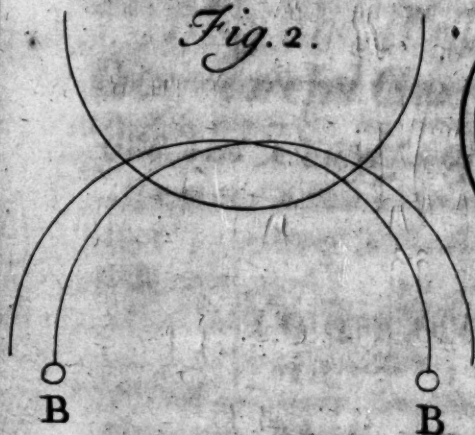


Fig. 3.

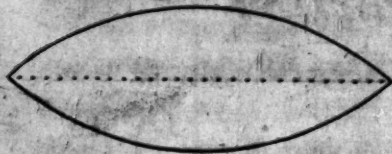


Fig. 4.

A
COLLECTION
OF
Hermetick Philosophy.

Natural Philosophy hath been exceedingly advanced within Fifty Years last past; but, methinks, 'tis strange, that *Hermetick Philosophy* hath lain so long untoucht. It is a Subject worthy of serious Consideration: I have here, for my own diversion Collected some few Remarks, within my own Remembrance, or within the Remembrance of some Persons, worthy of Belief, in the Age before me. Those, who desire to know more of Things of this Nature, may be pleased to peruse *Histoire Prodigieuse*. Written by *Pere Arnault*: As also a Book entitled *Lux è Tenebris*, which is a Collection of Modern Visions and Prophecies in Germany, by several Persons; Translated into Latin by *Jo. Amos Comenius*. Printed at Amsterdam, 1653.

I shall begin with *Day-Fatality*, of which Mr. *John Gibbon* [Blew-mantle] made a Collection, Printed in two Sheets in *Folio*, 1678, which I here Reprint with some Additions Collected by my self.



DAY-FATALITY:

Or, Some

OBSERVATIONS

OF

Days Lucky and Unlucky.

Luc. XIX. xlii.

In hoc Die tuo: In this thy Day.

THAT there be good and Evil Times, not only the Sacred Scriptures, but Prophane Authors mention: See 1. *Sam.* 25. 8. *Esther* 8. 17. and 9. 19, 22. *Ecclus.* 14. 14.

The fourteenth Day of the first Month was a Memorable and Blessed Day amongst the Children of *Israel*: See *Exod.* 12. 18, 40, 41, 42, 51. *Levit.* 23. 5. *Numb.* 28. 16. Four hundred and thirty Years being expired

red of their dwelling in *Egypt*, even in the *Self same Day* departed they thence.

A thing something parallel to this we read in the *Roman Histories*: That, that very Day four Years, that the Civil Wars were begun by *Pompey* the Father, *Cæsar* made an end of them with his Sons; *Cneius Pompeius* being then slain, and it being also the last Battle *Cæsar* was ever in. [*Heylin* in the Kingdom of *Corduba*.] The Calender to *Ovid's Fastorum* says, *Aprilis erat Mensis Græcis auspiciatissimus*, a most auspicious Month among the *Grecians*.

As to Evil Days and Times; See *Amos* 5. 13. and 6. 3. *Ecclesi.* 9. 12. *Psal.* 37. 19. *Obad.* 12. *Jer.* 46, 21. And *Joh* hints it, in cursing his Birth-day. *Cap.* 3. v. 1. 10. 11. See *Weaver* p. 438.

Early in a Morning
In an Evil Tyming,

Went they from *Dunbar*.

Horace, lib. 2. Ode 13. Cursing the Tree that had like to have fallen upon him, says, *Ille nefasto te posuit die*; intimating that it was planted in an *Unlucky Day*.

The *Romans* counted *Febr. 13.* an *Unlucky Day*, and therefore then never attempted any Business of Importance; for on that Day they were overthrown at *Allia* by the *Gauls*; and the *Fabii* attacking the City of the *Ven*, were all slain, save one. [*Heylin* speaking of *St. Peter's Patrimony*]

And see the Calendar annext to *Ovid's Fastorum*, as to the last Circumstance.

The *Jews* accounted *August* 10. an unfortunate Day; for on that Day the Temple was destroyed by *Titus* the Son of *Vespasian*; on which Day also the first Temple was consumed with Fire by *Nebuchadnezzar*. [*Heylin.*] The *Treasury of the Times* says the Eighth of *Loyon* (*August*) the very same Day 679 Years one after another.

And not only among the *Romans*, and *Jews*, but also among *Christians*, a like Custom of observing such Days is used, especially *Childermas* or *Innocents Day*. *Commines* tells us that, *Lewis XI.* used not to debate any Matter, but accounted it a sign of great Misfortune towards him, if any Man communed with him of his Affairs; and would be very angry with those about him, If they troubled him with any Matter whatsoever upon that Day.

But I will descend to more particular Instances of Lucky and Unlucky Days.

Upon the Sixth of *April*, *Alexander the Great* was Born. Upon the same Day he Conquered *Darius*, won a great Victory at Sea, and Died the same Day.

Neither was this Day less fortunate to his Father *Philip*; for on the same Day he took *Potidea*; *Parmenio* his General gave a great Overthrow to the *Illyrians*; and his Horse was Victor at the *Olympick Games*. There-
fore

fore his Prophets foretold to him, *Filium cujus Natalis*, &c. That a Son whose Birthday was accompanied with three Victories, should prove Invincible. *Pezelius in Melificio Historico.*

Upon the Thirtieth of *September*, *Pompey the Great* was Born : Upon that Day he Triumphed for his *Asian* Conquest, and on that Day he Died.

The Nineteenth of *August* was the Day of *Augustus* his Adoption : On the same Day he began his Consulship : He Conquered the *Triumviri*, and on the same Day he Died. Hitherto out of the *Memoirs of King Charles Ist's Heroes.*

If *Solomon* counts *The Day of ones Death better than the Day of ones Birth*, there can be no Objection why that also may not be reckoned amongst ones Remarkable and Happy Days. And therefore I will insert here, that the Eleventh of *February* was the Noted Day of *Elizabeth* Wife to *Henry VII.* who was Born and Died that Day. *Weaver*, p. 476. *Brooke* in *Henry VII.* Marriage. *Stow* in *Anno* 1466. 1503.

As also that the Twenty third of *November* was the Observable Day of *Francis* Duke of *Lunenburg*, who was Born on that Day and Died upon the same 1549, as says the *French* Author of the *Journal History*, who adds upon particular Remark and observable Curiosity.

*Ipsa dies vitam contulit, ipsa necem.
The same Day Life did give,
And made him cease to Live.*

Sir Kenelm Digby, that renowned Knight, great Linguist, and Magazine of Arts, was Born and Died on the Eleventh of June, and also fought fortunately at Scanderoon the same Day. Hear his Epitaph, composed by Mr. Farrar, and recited in the aforesaid Memoirs:

*Under this Stone the Matchless Digby lies,
Digby the Great, the Valliant and the Wise:
This Age's Wonder for his noble Parts;
Skill'd in six Tongues, and learn'd in all
the Arts.*

*Born on the Day he Died, the eleventh of June,
On which he bravely fought at Scanderoon:
'Tis rare that one and self-same day should be
His Day of Birth, of Death, of Victory.*

I had a Maternal Uncle, that Died the Third of March, 1678. which was the Anniversary Day of his Birth; and (which is a Truth exceeding strange) many Years ago he foretold the Day of his Death to be that of his Birth; and he also averred the same but about the Week before his departure. The Third of March is the Day of St. Eutropius; and as to my Uncle it was significative; it turned well to him, according to that of Rev. 14. 13. *Blessed are the Dead, &c.* and that of Ovid *Metam.* lib. 3.

—*Dicique beatus,*
Ante obitum nemo supremaque funera debet.

—None happy call
 Before their Death, and final Funeral.

The Sixth of *January* was five times auspicious to *Charles Duke of Anjou*. *Ibid.* in the Life of the Earl of *Sunderland*.

The Twenty fourth of *February* was happy to *Charles V.* four times, [*Ibid.*] *Heylin* speaking of the Temple of *Jerusalem*, hints three of these four; his Birth, taking of *Francis*, King of *France*, Prisoner; his receiving the Imperial Crown at *Bononia*. And so doth also the *Journal History* before mentioned.

Of the Family of the *Trevors*, Six successive principal Branches have been born the Sixth of *July*. Same Memoirs.

Sir *Humphrey Davenport* was born the Seventh of *July*; and on that Day Anniversary his Father and Mother died, within a quarter of an Hour one of another. Same Memoirs.

I have seen an old *Romish* MSS. *Prayer-Book* (and shewed the same to that general Scholar, and great *Astrologer* *E. Ashmole*, Esq;) at the beginning whereof was a *Calendar* wherein were inserted the Unlucky Days of each Month, set out in Verse. I will recite them just as they are, sometimes infringing the Rule of *Grammar*, sometimes of *Prosodia*; a matter of which the old

Monkish Rhymers were no way scrupulous.
It was as ancient as *Henry the Sixth*, or *Edward the Fourth* time.

January. *Prima dies Mensis, & septima
truncat ut ensis.*

February. *Quarta subit mortem, proster-
nit tertia fortem.*

March. *Primus mandentem, disrumpit
quarta bibentem.*

April. *Denus & undenus est, mortis
vulnere plenus.*

May. *Tertius occidit, & septimus ora
reliquit.

* Ex re &
ledo.

June. *Denus pallescit, quidenus soe-
dera nescit.*

July. *Ter-decimus mactat, Julij de-
nus labefactat.*

August. *Prima necat fortem, proster-
nit secunda cohortem.*

September. *Tertia Septembris & Denus
fert mala membris.*

October. *Tertius & denus est, sicut, mors
alienus.*

November. *Scorpius est quintus, & tertius
è nece cinctus.*

December. *Septimus exanguis, virosus de-
nus & anguis.*

The Tenth Verse is intolerable, and might
be mended thus.

Tertia cum dena sit, sicut mors aliena.

If

If any object and say, *Deni* is only the *Plural*; I excuse my self by that admirable Chronogram upon King *Charles* the Martyr.

*Ter deno, Jani, Lunæ, Rex (Sole cadente)
Carolus exutus Solio, Sceptroque, secure.*

Neither will I have recourse for Refuge to that Old Tetraſtich,

*Intrat Avaloniæ duodena Caterva virorum
Flos Arimathie Joſeph, &c.*

because I have even now blamed the Liberty of the Ancient Rhymers. He means by *Mors aliena*, some strange kind of Death; though *aliena* signifies strange in quite another Sense than there used.

I ſhall take particular Notice here of the Third of *November*, both becauſe 'tis my own Birth-day, and alſo for that I have obſerved ſome remarkable Accidents to have happened thereupon.

Constantius the Emperor, Son of *Conſtantine the Great*, little inferior to his Father, a worthy Warrior, and good Man, died the Third of *November*: *Ex veteri Calendario penes me.*

Thomas Montacute, Earl of *Salisbury*, that great Man, and Famous Commander under *Henry IV. V. and VI.* died this Day, by a Wound of a Cannon-shot he received at *Orleanſe*, *E MSS. quodam, & Glovero.*

So alſo Cardinal *Borromeo*, famous for his Sanctity of Life, and therefore Canonized

nized (*Heylin* in his *Præcognita*, says, He made *Milan* memorable, by his Residence there) died 1584. this Day, as *Possevinus* in his Life.

(*Sir John Perot* (*Stow* corruptly calls him *Parrat*) a Man very remarkable in his Time, Lord Deputy of *Ireland*, Son to *Henry VIII.* and extreamly like him, died in the *Tower*, the Third of *November*, 1592. (as *Stow* says) Grief, and the Fatality of this Day killed him. See *Naunton's Fragmenta Regalia*, concerning this Man.

Stow in his *Annals*, says, Anno 1099, *November 3.* as well in *Scotland* as *England*, the Sea broke in, over the Banks of many Rivers, drowning divers Towns, and much People, with an innumerable Number of Oxen and Sheep, at which time the Lands in *Kent*, sometimes belonging to *Earl Godwin*, were covered with Sands, and drowned, and to this Day are called *Godwin's Sands*.

I had an Estate left me in *Kent*, of which between thirty and forty Acres was Marsh-land, very conveniently flanking its Up-land; and in those Days this Marsh-land was usually let for Four Nobles an Acre. My Father died 1643. Within a Year and half after his Decease, such Charges and Water-levies came upon this Marsh-land, by the Influence of the Sea, that it was never worth one Farthing to me, but
very

very often eat into the Rents of the Upland: So that I often think, this Day being my Birth-day, hath the same evil Influence upon me, that it had 80 Years since upon Earl *Godwin*, and others concerned in Low-Lands.

The Parliament so fatal to *Rome's* Concerns here, in *Henry VIII.* Time, began the Third of *November* (26 of his Reign;) in which the *Pope*, with all his Authority, was clean banished the Realm; he no more to be called otherwise than Bishop of *Rome*; the King to be taken and reputed as Supreme Head of the Church of *England*, having full Authority to reform all Errors, Heresies and Abuses of the same: Also the First-fruits and Tenths of all Spiritual Promotions and Dignities were granted to the King. See *Stow's Annals*, and *Weaver*, page 80.

Not long after which, followed the Visitation of Abbies, Priories, and Nunneries; and after that, their final Suppression: This Parliament being the Door or Entrance thereto.

The Third of *November* 1640, began that Parliament so direfully fatal to *England*, in its Peace, its Wealth, its Religion, its Gentry, its Nobility, nay, its King. So verifying the former Verse of the *Calendar*.

Scorpius est quintus, & tertius e nece cinctus.
A killing Day to some or other.

The

The Third of *September* was a remarkable Day to the *English Attila, Oliver*. 1650. He obtained a memorable Victory at *Dunbar*; another at *Worcester*, 1651. and that Day he died, 1658.

The first two Occurrences wonderfully accord to the preceeding Verses.

Tertia Septembris, & denu fert mala membris.

Being fatal to the two Members of *Great Britain, Scotland and England*. The Third, as happy to them both, as the same Day, 1666, was dismal and unhappy to the City of *London*, and consequently to the whole Kingdom, with its immediate preceeding and two succeeding Days, viz. the Second, Fourth, and Fifth of *September*.

I come now to the Days of the Week.

Tuesday (Dies Martis) was a most remarkable Day with *Thomas Becket*, Arch-Bp. of *Canterbury*, as *Weaver*, 201, observes from *Mat. Paris*: *Mars, Secundum Poetas, Deus Belli nuncupatur. Vita Sancti Thomæ (secundum illud Job, Vita hominis militia est super terram) tota fuit contra hostem bellicosa, &c.* The Life of *St. Thomas* (according to that of *Job*, The Life of Man is a Warfare upon Earth) was a continual Conflict against the Enemy. Upon a *Tuesday* he suffered; upon a *Tuesday* he was translated; upon *Tuesday* the Peers of the Land sate against him at *Northampton*; upon *Tuesday* he was
Banished;

Banished; upon *Tuesday* the Lord appeared to him at Pontiniac, saying, *Thomas, Thomas, My Church shall be glorified in thy Blood*; upon *Tuesday* he returned from Exile; upon *Tuesday* he got the Palm or Reward of Martyrdom; upon *Tuesday* 1220; his Venerable Body received the Glory and Renown of Translation, Fifty Years after his Passion. Thus my Author.

One thing I make bold to gloss upon. His Translation is here mentioned twice.

Note, *This is no Tautology of the Historian; but the latter Paragraph is a more particular Recitation of the first, viz. reference to the time when he was translated into the number of Saints and Martyrs: Quando in Divorum numerum relatus, as Camden.*

Wednesday is said to have been the fortunate Day of *Sixtus Quintus*, that Pope of renowned Merit, that did so great and excellent things in the Time of his Government. See *the just Weight of the Scarlet Robe*, [pag. 101. his desired Praises.] On a *Wednesday* he was born; on that Day he was made Monk; on the same he was made General of his Order; on that also, was he successively created Cardinal, elected Pope, and also inaugurated. See *Heylin*, speaking of the Temple of *Jerusalem*.

Friday was observed to be very fortunate to the Great Renowned Captain *Gonsalvo*,
he

he having on that Day given the French many memorable Defeats.

Saturday was a Lucky Day to *Henry VII.* Upon that Day he atchieved the Victory upon *Richard III.* being *August 22, 1485.* On that Day he entred the City, being *August 29.* [Correct *Stow*, who mistakes the Day.] And he himself always acknowledged, he had experienced it Fortunate. See *Bacon* in his Life.

Thursday was a fatal Day to *Hen. VIII.* [as *Stow*, 812.] and so also to his Posterity; He died on *Thursday, Jan. 28.* King *Edward VI.* on *Thursday, July 6.* Queen *Mary* on *Thursday, November 17.* Queen *Elizabeth* on *Thursday, March 24.*

Saturday (or the *Jewish Sabbath*) was fatal to *Jerusalem Temple*; for on that Day it was taken by *Pompey, Herod* and *Titus*, successively. HEYLIN.

Hitherto by way of Prologue. And be pleas'd to take Notice, as to the Days of the Month, I have taken such Care, that all are according to the *Julian* or Old Account, used by us here in *England.* [See *Partridge's Almanack, Preface to the Reader*] Pope *Gregory XIII.* brought in his New Stile (generally used beyond Sea) *Anno 1583,* in *October*, as asserts the *Journal History* before recited.

An Old Proverb.

*When Easter falls in our Ladies Lap,
Then let England beware a Rap.*

Easter

Easter falls on March 25. when the Sunday Letter is G, and the Golden Number 5, 13, or 16. As in the late Years, 1459, 1638, 1649.

1459, King *Hen. VI.* was Deposed and Murthered.

1638, The *Scottish* Troubles began, on which ensued the Great Rebellion.

1648, King *Charles I.* Murthered.

I think it will not happen so again 'till the Year 1991.

Now for Epilogue and remarkable Reflection.

Turning over our Annals, I chanced upon a Two-fold Circumstance: I will not say, that none else hath observed the same; but I protest, (*Ita me Deus amet, ut verum loquor*) I do not know of any that have; and therefore must justly claim to be acquitted from the least Suspicion of Plagiarism, or plowing with others Heifers.

The First is, of *William the Conqueror*. The Second, of *Edw. III.* (I need not say any thing of the Eminency of these Two; every one knows what great things they did.) And making Reflection upon the Auspicious Birth-day of his Royal Highness the Duke of *TORK*, I adventured upon the following Composure. [I cannot be proud of my Poetry; but I cannot but be glad of my *BON HEUR*, *d'avoir (en lisant) tombé si fortuement sur les evenements d'un si BON JOUR.*

Ad

*Ad Illustrissimum & Celsissimum Principem,
JACOBUM Ducem EBORACENSEM,
de Natali suo Auspicatissimo Octobris XIV.
Anno 1633.*

-----Deus

Anne nefasto te posuit die? Hor. lib. 2. Od. 13.

*Octob. Decimo quarto Normannus Haraldum
Dux superavit, & hinc Regia sceptratulit.*

Tertius Edwardus, capto pernice Calato;

(Gallica quo Regna sunt resarata sibi)

Ire domum tentans, diris turbinibus actus

In pelago, Vitæ magna pericla subit.

Octob. Decimo quarto, tamen appulit Oras

Nativas. (His quàm prosperus ille dies!)

Natali letare tuo, quàm Maxime Princeps;

Fausa velut sunt hæc, Omina semper habe.

Stow in
An. 1066.

*October's Fourteenth gave the Norman Duke
That Victory, whence he England's Sceptre took.*

Third Edward, after he had Calais won,

(The Mean whereby he France did over-run)

Returning Home, by raging Tempests tost,

Item in

An. 1347.

(And near his Life (so Fortunes) to have lost)

Arrived safe on Shore the self-same Date.

(This Day to them afforded so fair Fate.)

Great Duke, rejoyce in this your Day of Birth;

And may such Omens still encrease your Mirth.

The Verses I presented in Anno 1672,
to a most Honourable Peer of the Land,
and of great Place near his Royal Highness.
Since

Since which time, Old *Fabian's* Chronicle coming into my Hands, from him I got Knowledge, that that advantagious Peace, mentioned by *Stow*, Anno 1360. (concluded between the formention'd King *Edward* III. and the *French* King) was acted upon the Fourteenth of *October*, with Grand Solemnity.

The two former Circumstances must needs fall out providentially : Whether this last of Anno 1360. was designed by *Edward* III. or no, (as remembring his former good hap) may be some question: I am of Opinion not,

Where things are under a Mans peculiar Concern, he may fix a time ; but here was the *French* King concerned equally with the *English*, and many other great Personages interested. To have tied them up to his own Auspicious conceit of the Day, had been an unkind Oppression, and would have brought the Judgment of so Wise a Prince into Question: We may conclude then, it was meerly fortuitous. And therefore to the former Observation concerning this Famous *Edward*, give me leave to add,

*Insuper hoc ipso die (sibi commoda) Grandis
Rex cum Galligenis, fœdera fecit idem,
An advantagious Peace, on Day self-same,
This mighty Prince did with the Frenchmen
frame.*

A memorable Peace (foretold by *Nostradamus*) much conducing to the saving of *Chri-*

stian Blood, was made upon the Fourteenth of *October* 1557. between Pope *Paul* IV. *Henry* II of *France*, and *Philip* II. of *Spain*. *Nostradamus* says, these great Princes were *frappéz du Ciel*, moved from Heaven to make this Peace. See *Garenciers* Comment on *Nostradamus*, p. 76.

A Lucky Day this, not only to the Princes of *England*, but Auspicious to the Welfare of *Europe*. *John Gibbon*, 1678.

Thus far Mr. *John Gibbon*. The Latin Verses of the Twelve-Months quoted by him out of an old Manuscript, I have seen in several Mass-Books; and they are Printed in the Kalendar to the Works of the Venerable *Bede*. 'Tis to be presumed, that they were grounded upon Experience; but we have no Instances left us of the Memorables of those Days.

As for the *Third* and *Tenth* of *September*, I have here set down some Extractions from a little Book call'd *The Historians Guide: Or, Britains Remembrancer*; which was carefully collected by a Club. It begins at the Year 1600, and is continued to 1690. There cannot be found in all the time aforesaid, the like Instances.

Tertia Septembris, & denus fert mala membris.

September 3. 1641. The Parliament Adjourn'd to the 20th of *October* next, and the *Irish*

Irish Rellition broke out, where were 20000
Persons barbarously Murthered.

September 3. 1643. *Biddisford, Appleford,*
and *Barnstable* surrendered to the King.

Septemb. 3. 1650. *Dunbar* Fight.

Septemb. 3. 1651. *Worcester* Fight.

Septemb. 3. 1651. Earl of *Derby* defeat-
ed at *Preston*.

Septemb. 9. 1654. A Third Parliament
at *Westminster*.

Septemb. 3. 1658. *Oliver* Protector died.

Septemb. 3. 1675. The Town of *Nor-*
thampton near burnt down to the Ground
by accidental Fire.

Septemb. 3. 1662. *William Lenthall* Speak-
er of the House of Commons Died.

Septemb. 3, 4. 1665. Four *Dutch* Men
of War, Two *East-India* Ships, and several
Merchant-Men taken by the Earl of *Sand-*
wich, with the Loss only of the *Hector*.

Septemb. 2. 1644. The Earl of *Essex*
fled to *Plymouth*, and the Army submitted
to the King.

Septemb. 2. 1645. The *Scots* raised the
Siege from before *Hereford*.

Septemb. 2. 1653. The *Londoners* Peti-
tion the Parliament to continue Tythes.

Septemb. 2. 1683. The Lady *Lisle* be-
headed at *Winchester* for harbouring *Hicks*
a Rebel.

Septemb. 4. 1643. *Exeter* taken by
Prince *Maurice*.

Septemb. 4. 1653. General Blake buried at Westminster.

Septemb. 5. 1652. The French Fleet beaten by the English.

Memorables on September the Tenth.

Septemb. 10. 1643. The Siege of Gloucester raised. I remember over that Gate which leads to Nymphs-field was this following Inscription in Free-stone: The Walls are now pull'd down.

Always remember,

The tenth of September,

One thousand six hundred Forty Three,

And give God the Glory.

Septemb. 10. 1645. Bristol surrendered to the Parliament.

September. 10. 1649. Drogheda taken as appears by Cromwell's Letter to the Speaker Lenthall.

Septemb. 10. 1660. Peace with Spain proclaim'd.

Septemb. 10. 1670. Peace concluded between England and Spain in America, was this Day ratified at Madrid.

Septemb. 10. 1673. This Day his Majesty commanded the Earl of Offory to take the Command of the Fleet at the Buoy in the Nore, in the Absence of Prince Rupert.

Septemb. 12. 1679. The King takes from the Duke of Monmouth his Commission of General.

Septemb.

Septemb. 12. 1680, Mrs. *Celier* tried at the *Old Bailey*, for publishing a Book called, *Malice defeated*, &c. and found Guilty.

Septem. 12. 1683. The Siege of *Vienna* raised (after the Besieged had lost 10000 Men, and the Besiegers 70000) by the King of *Poland*, and the Duke of *Lorrain*.

May 29. 1630, King *Charles* the II. born.

May 29. 1660. Restored.

May 29. 1672. The Fleet beaten by the *Dutch*.

May 29. 1679. A Rebellion broke out in the West of *Scotland*, where they Proclaimed the Covenant, and put forth a Declaration.

The Emperor *Charles* V. was born on *February* 24. 1500.

He won the Battle of *Pavia*, *February* 24. 1525.

Clement VII. Crowned him Emperor, *February* 24. 1530.

Raphael d' Urbini [the famous Painter] was born on *Good-Friday*, and died on *Good-Friday*.

At *Feltwell* in *Norfolk* [which lies East and West] a Fire happened to break out at the West end, which the West Wind blew and burned all the Street: On that day Twenty Years, another Fire happened there, which began at the East end; and burned it to the Ground again. This I had from a Reverend Divine. *Quære de hoc.*

Colonel *Hugh Grove* of *Wiltshire* was beheaded at *Exeter* [together with Colonel *John Penruddock*] on the Ninth day of *May* 1655. On that very day Three Years, his Son and Heir died at *London* of a Malignant Fever, and about the same Hour of the Day.

A very good Friend of mine and old Acquaintance was born on the 15th of *November*: His Eldest Son was born on the 15th of *November*, and his Second Son's First Son on the 15th of *November*.

Day-Fatality of R O M E.

Written by Mr. *John Pell* D.D. from whom I had it.

THEY that called the City of *Rome*, *Urbs Aeterna*, seemed to believe, that *Rome* could never be destroyed. But there have been great Numbers of Men, that did verily believe, that it shall have an irrecoverable Overthrow. Writers have proceeded so far, as to foretell the time of *Rome's* final Ruin. Some said that *Rome's* Perdition should happen in the Year of Christ 1670, They have now been decryed Nine whole Years: So that few take care to know what Reasons moved them to pitch upon that Number.

A *Lutheran* Historian, Anno 1656 wrote thus, *Finem Jubileorum Ecclesiasticorum omniumque temporum in Scriptura revelatorum, desinere in Annum Christi Millesimum sex-*
cen-

centesimum & septuagesimum, antehac observavit Beatus Gerhardus cum Philippo Nicolao.

But all Men are not of Dr. Gerhard's Opinion. Many Men believe, that some of the Prophecies in the *Revelations* do reach far beyond our Times, and that the Events of future Times will unclasp and unseal a considerable Portion of the *Apocalypse*.

One of the Reasons, that recommended the Number of 1670, was, because it is the Sum of 410, and 1260.

Historians agree, that in the Year of Christ 410, in the Month of *August*, *Rome* was trampled under Foot, and her Heathen Inhabitants were miserably Slaughtered by the Victorious Army of *Alaric*, a Christian King of the *Goths*. *Paulus Diaconus* saith, *August* the 24th was the Day of King *Alaric's* taking *Rome*. *Kedrenus* saith, it was *August* the 26th, perhaps the Army first entred the 24th, and the King followed not till Two Days after.

As for the other Number 1260. It is twice found in the *Revelations* of St. *John* Chap. 11. 3. *my two Witnesses shall Propheisie a thousand two hundred and sixty Days.* And chap. 12. 6. -- *Should feed the Woman in the Wilderness a thousand two hundred and threescore Days.* And it is there expressed in another form [42 times 30] chap. 11. 2. *The Gentles shall tread the holy City under Foot forty and two Months.* chap. 13. 5. *Power*

was given to the Blasphemous Beast to continue forty and two Months. chap. 12. 14. The Woman is nourished in the Wilderness for [καὶ ἓξ καὶ ἑξήκοντα καὶ ἑπτὰ καὶ ἑκατὸν καὶ ἑξήκοντα] a season and seasons, and half a season. See Act. 1. 7. 360 and 720 and 180 are equal to 1260. So it seems every καὶ ἓξ hath 360 Days, or twelve Months at thirty Days to a Month. No doubt Daniel had given occasion to this expression, chap. 7. 25. *A time, and times, and the dividing of time.* No Man can ground any distinct Reasoning upon such general Words. But at the end of the Chapter, he left off his Chaldean Tongue, and wrote Hebrew in the rest of his Book; and chap. 12. 7. he speaks more distinctly [For a season, seasons, and a half] his word, [Moyed (מֵיָדָה) from יָדָה condixit, indixit, constituit] is not so large a word, as the other Hebrew word which we Translate Time. But yet it is not tyed to a just Number of Days (as 360) but is capable of various Interpretations in several Prophecies. Daniel useth a Plural in both places, and not a Dual [Two times, and two seasons] Nor doth John say, *Two seasons*: But by his Numeral Illustration, he teaches us to understand him, as if he had said (chap. 12. 14.) *For three seasons and half a season*: I say Numeral Illustration. For I take it to be no other than an easie example (12 and 24 and 6 are 42) to direct the Sons of the Prophets not yet arrived to the skill of dealing with diffi-

difficult supputations of *Numbers not then discoverable*. As *Revel. 13. 18*. Here is *Wisdom*, Let him that hath *Understanding* count the number of the Beast.

By 1260 days almost all the Interpreters understand so many Years, but not a Year of 360 days; because they find no Nation that hath so short a Year. The *Egyptians* had a year of just 365 days; but before *St. John* was born, the *Romans* had forced them to allow 365 $\frac{1}{4}$ as we use now in *England*.

In an enquiry concerning *Rome*, it is fit to consider the length of a *Roman Year*. (I may justly say a *Roman-Moyed*; for no City ever had their Years length and form of a Calender *Determined, Setled, and Commanded* with so much absolute Authority as *Rome* had) *Julius Cæsar* by an Edict commanded that Number of 365 $\frac{1}{4}$ to be observed, and therefore it is called a *Julian year*. Three *Julians* and an half, have days 1278 $\frac{3}{4}$. But *Julian Years* 1378 $\frac{3}{4}$ are 1278 *Julian Years*, and days 1363 $\frac{1}{2}$; or almost 137 days.

Almost 100 years ago, Pope *Gregory* the XIII. by a Papal Bull introduced a Calendar wherein the Years length is supposed to have days 365 $\frac{252}{1000}$. Then three *Gregorian Years* and an half have days 1278 $\frac{279}{800}$. But *Gregorian Years* 1278 $\frac{279}{800}$ are 1278 *Julian Years* and days almost 118. Wherefore instead of adding 1260, add 1278, add 137 days

days to the Year of our Lord 410, *August 26*. The sum shews the Year of our Lord 1688 *August 163*, that is, Ten days after the end of *December 1688* Old stile. This is the utmost, or farthest day, beyond which no *Apocalypse* account (reckoning from *Alaric*) can point out a time, for the final Destruction of the City of *Rome*.

Again (instead of adding 1260) add 1278 Years, and Days 118 to the Year of our Lord 410 *August 24*. The sum shews the Year of our Lord 1688 *August 142*, that is, Eleven days before the end of *December 1688* Old stile. This (*December 20*) is the nearest or soonest day that can be gathered by *Apocalyptic* Account (reckoning from *Alaric*) to point out the time of *Rome's* final Ruin. But if it happens not before the Eleventh of *January*, Men will make no more reckoning of *Alaric*; but begin a New Account from *Attila* in the Year of Christ, 453.

Calculation to a day (when we can do it) may be defended by a great example. *Exod. 12. 41.* at the end of 430 Years, even the self same day, &c. *John Pell.*

Dr. *Pell* told me, that St. *Augustin* writes somewhere, to this purpose, viz. "That it were to be wished, that some skilful Mathematician would take the Pains to examine and consider the Mathematical Parts of the Holy Scripture."

Of

OF
FATALITIES

OF
FAMILIES, *and* PLACES.

THE Ld. Chancellor *Baron* says, "As for Essay XIV. of Nobility.
"Nobility in particular Persons, It is a
"reverend thing to see an Antient Castle or
"Building not in decay; or to see a fair
"Timber Tree sound and perfect; how
"much more to behold an Antient Noble
"Family, which hath stood against the
"Waves and Weathers of Time: For new
"Nobility is but the Act of Power; but
"Antient Nobility is the Act of Time.

But *Omnium rerum est vicissitudo*: Families, and Places have their Fatalities, according to that of *Ovid*.

Fors sua cuique loco est — Fast. Lib. 4.

This piece of a Verse puts me in mind of several Places in *Wiltshire*, and elsewhere, that are, or have been fortunate to their Owners; and *è contra*.

Stourton [the Seat of the Lord *Stourton*] was belonging to this Family before the Conquest. They say, that after the Victory at *Battle*, *William* the Conquerour, came in Person into the West, to receive their Rendition; that the Lord Abbot of *Glastenbury*, and the rest of the Lords and Grandees of the Western parts waited upon

on the Conqueror at *Stourton-house*; where the Family continue to this Day.

The Honourable Family of the *Hungerfords* is probably of as great Antiquity as any in the County of *Wilts.* *Hungerford* [the place of the *Barony*] was sold but lately by Sir *Edward Hungerford* Knight of the Bath; as also the Noble and Ancient Seat of *Farleigh-Castle*, about *An.* 167... But that *this* Estate should so long continue is not very strange; for it being so vast, 'twas able to make several with-standings against the Shock of Fortune.

The Family of *Gawen* have been long at *Norington* in the Parish of *Alvideston* in *Wiltshire*. It was sold by ---- *Gawen* Esq; to Sir *Wadham Windham* one of the Judges of the Kings Bench about 1665. They continued in this place Four hundred fifty and odd Years. Then also was sold their Estate in *Broad-Chalk*, which they had as long, or perhaps longer. On the South Down of the Farm of *Broad-Chalk* is a little Barrow called *Gawen's* Barrow; [which must be before Ecclesiastical Canons were constituted; for since, Burials are only in Consecrated Ground.] King *Edgar* gave the Mannor and Farm of *Broad-Chalk* to the Nuns of *Wilton-Abby*, which is 900 Years ago.

Mr. *Thinne* in his Explanation of the hard Words in *Chaucer*, writes thus, *Gawen*
fol. 23.

fol. 23. p. 1. This *Garwyn* was Sisters Son to *Arthur* the Great, King of the *Britains*, a most famous Man in War, and in all manner of Civility; as in the Acts of the *Britains* we may read. In the Year 1082 in a Province of *Wales* called *Rose* was his Sepulchre found. *Chaucer* in the Squire's Tale.

This straunge knight that came thus sodenly
 All armed, save his head, full royally
 Salued the King, and Queen, and Lordes all
 By order as they sitten in the Hall
 With so high Reverence and Obeisance
 As well in speech as in Countenaunce,
 That Gawain with his old Courtesie,
 Though he came again out of Fairie,
 He could him not amend of no word. —

Sir *William Button* of *Tockenham* Baronet [the Father] told me, that his Ancestors had the Lease of *Alton-farm* [400*l.* per Annum] in *Wilts* (which anciently belonged to *Hyde-Abby juxta Winton*) four Hundred Years. Sir *William's* Lease expired about 1652, and so fell into the hands of the Earl of *Pembroke*.

Clavel of ---- in the Isle of *Purbec*, in the County of *Dorset*, was in that place, before the Conquest, as appears by *Dooms-Day Book*. The like is said of *Hampden*, of *Hampden* in *Bucks*: Their Pedigree says, that one of that Family had the Conduct of that County in two Invasions of the *Danes*. Also *Pen* of
Pen

Pen in that County was before the *Conquest*, as by *Dooms-Day Book*.

Contrarywise, there are several places unlucky to their Possessors, e. g. *Charter-house* on *Mendip* in *Somersetshire* never passed yet, to the *Third* Generation. The Manner of *Butleigh* near *Glastonbury*, never went, yet, to the *Third* Generation.

Bletchington in *Oxfordshire* continued in the Family of the *Panures*, for about 300 Years: It was alienated by ----- *Panure* to Sir *John Lenthal* about the Year 1630, who sold it again to Sir *Thomas Coghill* about 1635. He sold it to *William Lewis Esq;* whose Relict made it over to the Duke of *Richmond* and *Lenox*, about the Year 166..., His Grace sold it to *Arthur* Earl of *Anglesey* about 166....

Fatality of Proper Names of Princes. e. g. *Augustus* the first *Roman* Emperor and *Augustulus* the last. *Constantine* the first *Grecian* Emperor and *Constantine* the last. The like is observed of the first and last *Mexican* Emperors. And the *Turks* have a Prophecie that the last Emperor will be a *Mahomet*.

John hath been an unfortunate Name to Kings. All the *Second* Kings since the *Conquest* have been unfortunate.

London-Derry was the first Town in *Ireland* that declared for the Parliament against King *Charles* the I. and for the Prince of *Orange* against King *James* the II. It was closely

closely Besieged both times without effect. The Kings Party were once Masters of all the Kingdom, except *London-Derry* and *Dublin*, and King *James* had all in his power but *London Derry* and *Inniskilling*. One *Taylor* a Minister was as famous for his Martial fears in the first Siege, as *Walker* in the last.

'Tis certain, that there are some Houses unlucky to their Inhabitants, which the Reverend and Pious Dr. *Nepier* could acknowledge. See *Tobit* chap. 3. v. 8. *That she had been married to seven Husbands, whom Asmodæus the evil spirit had killed, before they had lien with her.*

The *Fleece-Tavern* in *Covent-garden* [in *Tork-street*] was very unfortunate for *Homicides*: there have been several killed, three in my time: It is now (1692) a private House.

A handsome Brick-house on the South side of *Clerken-well* Church-yard had been so unlucky for at least Forty Years that it was seldom Tenanted; and at last, no body would adventure to take it. Also a handsome House in *Holbourn* that looked toward the Fields; the Tenants of it did not prosper, several, about six.

At the Sign of — over against *Northumberland* House near *Charing-Cross* died the Lady *Baynton* [Eldest Daughter of Sir *John Danvers* of *Dantsey*.] Some years after in the same House died my Lady *Hobbe* [her

Sister] of the Small-Pox, and about twenty Years after died their Nephew *Henry Danvers* Esq; of the Small-Pox, aged Twenty one, wanting two Weeks. He was Nephew and Heir to the Right Honourable *Henry Danvers* Earl of *Danby*.

Edmund Wild Esq; hath had more *Deodands* from his Manour of *Totnam* in *Essex*, than from all his Estate besides: Two Mischiefs happened in one Ground there.

Disinheriting the Eldest Son is forbid in the Holy Scripture, and Estates disinherited are observed to be unfortunate; of which one might make a large Catalogue. See *Dr. Saunderson's* Sermon — where he discourses of this Subject.

Periodical Small-Poxes.

This Account I had from Mr. Tho. Ax.

The *Small-Pox* is usually in all great Towns: But it is observed at *Taunton* in *Somersetshire*, and at *Shirburne* in *Dorsetshire*, that at one of them at every Seventh Year, and at the other at every Ninth Year comes a *Small-Pox*, which the Physicians cannot master, e.g.

Extracted out of the Register-Book.

Small-pox in *Shirburne* during the year 1626

And during the year 1634

From *Michaelmas* 1642 to *Mich.* 1643

From *Michaelmas* 1649 to *Mich.* 1650

From *Michaelmas* 1657 to *Mich.* 1658

In the Year 1667 from *Jan.* to *Sept.* 1667

Mr. Ax promised me to enquire the Years it happened there after 1670, and 1680; but Death prevented him.

Small-

(33)

Small-Pox in Taunton all the Year 1658 Out of the

Likewise in the Year 1660 : *Register-Book.*

Again in the Year 1677

Again very Mortal in the Year 1684

Mr. *Ax* also promised me to enquire at *Taunton* the Years it happened there after 1660.

It were to be wished that more such Observations were made in other great Towns.

Platerius makes the like Observations in the second Book of his *Practice*, pag. 323, He practised at *Basil* fifty six Years, and did observe, that every Tenth Year they Died of the Plague there.

See Captain *J. Graunt's* Observations on the *Bills of Mortality* at *London* [indeed, written by Sir *William Petty*, which in a late *Transaction* he confessed] for the *Periodical Plagues* at *London*, which (as I remember) are every Twenty fifth Year.



D

Ostenta:

Ostenta: Or, PORTENTS.

Discourses “
of Nich.
Machiavel.
Book I.
chap. LVI “

“ **H**OW it comes to pass; I know not;
“ but by Ancient and Modern Ex-
ample it is evident, that no great Accident
befalls a City or Province, but it is pre-
saged by Divination, or Prodigy, or A-
strology, or some way or other. I shall
“ here set down a few Instances.

A *Rainbow* appeared about the Sun, be-
fore the Battle of *Pharsalia*. See *Appian*;
and Mr. *T. May's* V. Book of his Conti-
nuation of *Lucan*,

“ *Ex Chronico Saxonico, p. 112. Anno*
“ *MCIV. fuit primus Pentecostes dies Nonis*
“ *Junii, & die Martis sequente, conjuncti sunt*
“ *quatuor Circuli circa Solem, albi coloris, &*
“ *quisque sub alio collocatus, quasi picti es-*
“ *sent. Omnes qui videbant obstupuerunt,*
“ *propterea quod nunquam ante tales memi-*
“ *nerant. Post hæc facta est Pax inter Co-*
“ *mitem Robertum de Normannia, & Ro-*
“ *bertum de Belesme i. e.*

In the Year 1104, On the first Day of *Pen-*
tecost, the sixth of *June*, and on the Day
following being *Tuesday*, four Circles of a
white Colour, were seen to roll in Conjun-
ction round the Sun, each under the other
regularly placed, as if they had been drawn
by

by the Hand of a Painter. All who beheld it were struck with Astonishment, because they could not learn that any such Spectacles had ever happened in the Memory of Man. After these Things it is remarkable, that a Peace was immediately set on Foot, and concluded between *Robert*, Earl of *Normanby*, and *Robert de Balasme*.

Our Chronicles tell us, that *Anno Secundo Reginae Mariae* 15 Feb. two Suns appeared, and a *Rainbow* reversed: See the Bow turned downwards; and the two ends standing upwards; before the coming in of King *Philip*.

The Phenomenon *Fig. 1.* was seen at *Broad-Chalk* in *Wiltshire*, on the first Day of *May*, 1647. It continued from about Eleven a Clock [or before] till XII. It was a very clear Day; but few did take notice of it, because it was so near the Sun-beams. My Mother happened to espy it, going to see what a Clock it was by an Horizontal Dial; and then all the Servants saw it. Upon the like Occasion Mr. *Jo. Sloper* B. D. Vicar there, saw it, and all his Family: and the Servants of Sir *George Vaughan* [then of *Falston*] who were Hunting on the Downs, saw it. The Circles were of Rainbow colour; the two Filots, which cross the greater Circle [I presume they were Segments of a third Circle] were of a

pale Colour. The Sun was within the Intersections of the Circles.

The next remarkable Thing that followed was, that on the Third of June following, Cornet *Joice* carried King *Charles I.* Prisoner from *Holdenby* to the Isle of *Wight*. The Isle of *Wight* lieth directly from *Broad-Chalk*, at the X a Clock point.

See Sir W.
Dugdale's
Hist. of the
Civil Wars.

The Phenomenon *Fig. 2.* was seen in the North side of the Church-yard of *Bishops-Lavington* in *Wiltshire*, about the latter end of *September 1688*, about Three a Clock in the Afternoon.

This was more than a *Semicircle*.

B B Two Balls of light. They were about eleven Degres above the *Horizon* by the Quadrant; observed by Mr. *Robert Blea*, one of the Earl of *Abingdon's* Gentlemen.

" *Cicero de Natura Deorum Lib. II. Multa præterea Ostentis, multa ex eis admo-*
" *nemur, multisque rebus aliis, quas diuturn-*
" *nus usus ita notarit, ut artem Divinatio-*
" *nis efficeret. i. e.*

Besides we learn a World of Things from these *Portents and Prodigies*, and many are the Warnings and Admonitions we receive from them, and not only from them indeed, but from a Number of extraordinary Accidents, upon which daily Use and constant Observation has fix'd such Marks, that

from

from thence the whole Art of Divination
has been compounded.

OMENS.

BEfore the Battle at *Philippi* began, two
Eagles fought in the Air between the
two Armies: Both the Armies stood still
and beheld them, and the Army was beaten,
that was under the vanquished Eagle. See
Appian's Hist. Part. II. Lib. 4. §. 2.

The Silver Cross that was wont to be
carried before Cardinal *Wolfey* fell out of
its Socket, and was like to have knock'd
one of the Bishop's Brains out. A very little
while after, came in a Messenger. and ar-
rested the Cardinal, before he could get out
of the House. See *Stow's Chronicle*.

'Tis commonly reported, that before an
Heir of the *Cliftons* of *Clifton* in *Notting-
hamshire* dies, that a *Sturgeon* is taken in the
River Trent by that Place.

Thomas Flud in *Kent*, Esq; told me that
it is an old Observation, which was pressed
earnestly to King *James I.* that he should
not remove the Queen of *Scots* Body from
Northamptonshire where she was beheaded,
and interr'd: For that it always bodes ill to
the Family, when Bodies are removed from

their Graves. For some of the Family will Die shortly after, as did Prince *Henry*, and I think Queen *Ann*.

A little before the Death of *Oliver* Protector, a *Whale* came into the River *Thames* and was taken at *Greenwich* Foot long. 'Tis said, *Oliver* was troubled at it.

When I was a Freshman at *Oxford* 1642 I was wont to go to *Christ Church* to see King *Charles* I. at Supper : Where I once heard him say, " That as he was Hawking " in *Scotland*, he rode into the Quarry, and " found the Covy of Partridges falling up- " on the Hawk ; and I do remember this " Expression further, *viz.* and I will swear " upon the Book 'tis true. When I came to my Chamber, I told this Story to my Tutor, said he, *That Covey was London*.

The Bust of King *Charles* I. carv'd by *Barnini*, as it was brought in a Boat upon the *Thames*, a strange Bird [the like where of the Bargemen had never seen] drop'd a drop of Blood, or Blood-like upon it ; which left a stain not to be wiped off. This Bust was carv'd from a Picture of Sir *Anthony Van Dyke's* Drawing ; the Sculptor found great fault with the Fore-head as most unfortunate. There was a Seam in the middle of his Fore-head, (downwards) which is a very ill sign in Metoposcopy.

Colonel

Colonel *Sharington Talbot* was at *Nottingham*, when King *Charles I.* did set up his *Standard* upon the top of the Tower there. He told me, that the first Night, the Wind blew it so, that it hung down almost Horizontal; which some did take to be an ill Omen.

The Day that the long Parliament began 1641, the Scepter fell out of the Figure of King *Charles* in Wood, in Sir—*Trenchard's* Hall at *Wullich* in *Dorset*, as they were at Dinner in the Parlour: Justice *Hunt* then dined there.

The Picture of Arch-Bishop *Laud* in his Closet fell down (the String brake) the Day of the sitting of that Parliament. This is mentioned in *Canterbury's* Doom by *W. Prynn*.

The Psalms for the Eleventh Day of the Month are 56, 57, 58, &c. On the Eleventh Day of one of the Months in the Summer time, the Citizens came tumultuously in great Numbers in Boats and Barges over against *White-hall* to shew they would take the Parliament's Part. The Psalms aforesaid, both for Morning and Evening Service are as Prophecies of the Troubles that did ensue.

When the High Court of Justice was voted in the Parliament House, as *Berkenhead* [the Mace bearer] took up the Mace to carry it before the Speaker, the top of the

Mace fell off. This was avowed to me by an Eye Witness then in the House.

The Head of King *Charles* I. Staff did fall off at his Tryal: that is commonly known.

The second Lesson for the 30th of *January* in the Kalendar before the Common-Prayer, is concerning the Tryal of Christ; which, when Bishop *Duppa* read, the King was displeased with him, thinking he had done it of Choice; but the Bishop cleared himself by the Kalendar, as is to be seen.

King *Charles* II. was Crowned at the very conjunction of the Sun and *Mercury*; *Mercury* being then in *Corde Solis*. As the King was at Dinner in *Westminster Hall*, it Thundered and Lightened extreemly. The Cannons and the Thunder play'd together.

King *Charles* II. went by long Sea to *Portsmouth* or *Plymouth* or both; an extraordinary Storm arose, which carried him almost to *France*. Sir *Jonas Moor* (who was then with his Majesty) gave me this Account, and said, that when they came to *Portsmouth* to refresh themselves, they had not been there above half an Hour, but the Weather was Calm and the Sun shone: His Majesty put to Sea again, and in a little time they had the like tempestuous Weather as before.

Not long before the Death of King *Charles* the II. a *Sparrow-hawk* escaped from the Perch,

Perch, and pitched on one of the Iron Crowns of the White-Tower, and intangling its String in the Crown, hung by the Heels and died. Not long after another Hawke pitched on one of the Crowns. From Sir *Edw. Shirburne* Knight.

The *Gloucester*-Frigot cast away at the *Lemanore*, and most of the Men in it, the Duke of *York* escaping in a Cock-boat *Anno*. 1682. May the fifth, on a *Friday*.

When King *James II.* was Crowned (according to the Ancient Custom, the Peers go to the Throne, and kiss'd the King) the Crown was almost kiss'd off his Head. An Earl did set it right; and as he came from the Abby to *Westminster-Hall*, the Crown totter'd extreemly.

The Canopy (of Cloth of Gold) carried over King *James II.*s Head by the Wardens of the Cinque Ports, was torn by a puff of Wind as he came to *Westminster-hall*; it hung down very lamentably; I saw it.

When King *James II.* was Crowned, a Signal was given from *Westminster-abbey* to the *Tower*, where it was Sir *Edward Shirburne*'s Post to stand to give Order for Firing the Cannons, and to hoist up the great Flag with the King's Armes. It was a windy Day, and the Wind presently took the Flag half off and carried it away into the *Thames*. From Sir *E. S.*

The

The top of his Scepter (*Flower de Lys*) did then fall.

Upon Saint *Mark's* Day, after the Coronation of King *James II.* were prepared stately Fire-Works on the *Thames*: It happened, that they took Fire all together, and it was so dreadful, that several Spectators leap'd into the River, choosing rather to be drowned than burned. In a Yard by the *Thames*, was my Lord *Powys's* Coach and Horses; the Horses were so frightened by the Fire-Works, that the Coach Man was not able to stop them, but ran away over one, who with great difficulty recovered.

When King *James II.* was at *Salisbury*, Anno 1688, the Iron Crown upon the Turret of the Council House was blown off.

In *February*, *March*, and *April*, two Ravens built their Nests on the Weather-cock of the high Steeple at *Bakewell* in *Derbyshire*.

I did see Mr. *Chr. Love* beheaded, on *Tower-hill*, in a delicate clear Day; about half an Hour after his Head was struck off, the Clouds gathered blacker and blacker; and such terrible Claps of Thunder came, that I never heard greater.

'Tis reported, that the like happened after the Execution of Alderman *Cornish* in *Cheapside*, Octob. 23. 1685.

Anno 1643. As Major *John Morgan* of *Wells* was marching with the Kings Army into the *West*, He fell sick of a Malignant Fever at *Salisbury*, and was brought dangerously ill to my Father's at *Broad-chalk*, where he was lodged secretly in a Garret. There came a *Sparrow* to the Chamber Window, which peck'd the Lead of a certain Pannel only, and only one side of the Lead of the Lozenge, and made one small hole in it. He continued this pecking and biting the Lead, during the whole time of his sickness (which was not less than a Month) when the Major went away, the Sparrow desisted, and came thither no more. Two of the Servants that attended the Major, and sober Persons, declared this for a certainty.

Sir *Walter Long's* (of *Draycot* in *Wilts*) Widow, did make a solemn Promise to him on his Death-bed, that she would not marry after his Decease, But not long after, one Sir *Fox*, a very beautiful young Gentleman did win her Love; so that notwithstanding her promise aforesaid, she married him: She married at *South-Wykehall*, where the Picture of Sir *Walter* hung over the Parlour Door, as it doth now at *Draycot*. As Sir *Fox* led his Bride by the Hand from the Church (which is near to the House) into the Parlour, the String of the Picture brake, and the Picture fell on her Shoulder, and

and crack'd in the fall: (it was Painted on Wood, as the Fashion was in those Days.) This made her Ladyship reflect on her Promise, and drew some Tears from her Eyes.

See Sir *Walter Raleigh's* History Book IV. chap. 2. §. 7. The Dogs of the *French* Army, the Night before the Battle of *Novara*, ran all to the *Swisses* Army; the next Day the *Swisses* obtain'd a glorious Victory of the *French*. Sir *Walter Raleigh* affirms it to be certainly true.

The last Battle fought in the *North* of *Ireland* between the Protestants and the Papists, was in *Glinfely* near *Letterkenny* in the County of *Donegall*. *Veneras* the Bishop of *Clogher*, was General of the *Irish* Army; and that of the Parliament Army Sir *Charles Coote*. They pitch'd their Tents on each side the River *Suly*, and the Papists constantly persist in it to this very Day, that the Night before the Action, * a Woman of uncommon Stature all in white, appearing to the said Bishop, admonished him not to cross the River first, to assault the Enemy, but suffer them to do it, whereby he should obtain the Victory. That if the *Irish* took the

* So an Apparition of a Woman greater than Ordinary, beckon'd to JULIUS CÆSAR to pass over the *Rubicon*, L. Flor. Lib. 4. *Satyres* appeared to ALEXANDER when he besieged *Tyris*, *Alexander* asked the Divines, What was the Signification of it, they told him the Meaning is plain, *Σὲ τὴν Τύρην* (i.e.) *Tyre is Thine*. *Alexander* took the Town
Q. Curtius.

the Water first to move towards the *English*, they should be put to a total Rout, which came to pass. *Ocahan*, and Sir *Henry O Neal*, who were both kill'd there, saw severally the same Apparition, and dissuaded the Bishop from giving the first onset, but could not prevail upon him. In the mean time, I find nothing in this Revelation, that any common Soldier might not conclude without extraordinary means.

Near the same Place a Party of the Protestants had been surpriz'd sleeping by the Popish *Irish*, were it not for several *Wrens* that just wakened them by dancing and pecking on the Drums as the Enemy were approaching. For this Reason the wild *Irish* mortally hate these Birds to this Day, calling them the Devil's Servants, and killing them where ever they catch them; They teach their Children to thrust them full of Thorns. You'll see sometimes on Holidays a whole Parish running like Mad-Men from Hedge to Hedge a *Wren-Hunting*.

Anno 1679. After the Discovery of the Popish Plot, the Penal Laws were put in Execution against the *Roman Catholics*; So, that if they did not receive the Sacrament according to the Church of *England* in their Parish Church, they were to be severely proceeded against according to Law: Mr. *Ployden*, to avoid the Penalty, went to his Parish Church at *Lasham*, near *Alton*, in *Hampshire*:

Hampshire: When Mr. *Laurence* [the Minister] had put the Chalice into Mr. *Ploymden's* Hand, the Cup of it (wherein the Wine was) fell off. 'Tis true, it was out of order before; and he had a Tremor in his Hand. The Communion was stopt by this Accident. This was attested to me by two Neighbouring Ministers, as also several Gentlemen of the Neighbourhood.

When King *James II.* first entred *Dublin*, after his Arrival from *France*, 1689, one of the Gentlemen that bore the Mace before him, stumbled without any rub in his Way, or other visible occasion. The Mace fell out of his Hands, and the little Cross upon the Crown thereof, stuck fast between two Stones in the Street. This is very well known all over *Ireland*, and did much trouble King *James* himself with many of his chief Attendants.



DREAMS.

D R E A M S :

— 'Θραξ ἐκ Διὸς ἔστ'. Homer *Iliad* A.

Dreams proceed from Jove.

HE that has a mind to read of Dreams, may peruse *Cicero de Divinatione*, *Hier. Cardani Somniorum Synesiorum Lib. IV.* and *Moldinarius de Insomnijs*, &c. I shall here mention but little out of them, my Purpose being chiefly to set down some Remarkable and Divine Dreams of some, that I have had the Honour to be intimately acquainted with, Persons worthy of Belief.

Cicero de Divinatione Lib. I. Hannibalem, Cælius scribit, cum Columnam auream, que esset in fano Junonis Laciniæ, auferre vellet, dubitaretque utrum ea solida esset, an extrinsecus inaurata, perterebravisset; cumque solidam invenisset, statuissetque tollere, secundum quietem visam esse ei Junonem prædicere, ne id faceret; minitarique, si id fecisset se curaturam, ut eum quoque oculum, quo bene videret, amitteret; idque ab homine acuto non esse neglectum, itaque ex eo auro quod exterebratum esset, buculam curasse faciendam, & eam in summa columna collocavisse. i. e.

Cælius

Cælius Writes that *Hannibal*, when he had a mighty Mind to take away a Gold Pillar, that was in the Temple of *Juno Lacinia*, being in doubt with himself, whether it was solid massive Gold, or only gilt, or thinly plated over on the out side, bored it through. When he had found it to be Solid, and fully design'd to have it carried off; *Juno* appear'd to him in his Sleep, and forewarn'd him against what he was about, threatening him withall, that if he persisted and did it, she would take care that he should lose the Eye, that he saw perfectly well with, as he had done the other. The great Man, it seems, was too wise to slight and neglect this warning, nay, he even took care to have a Ring made of the very Gold, that had been bored out of it, and placed it on the top of the Pillar.

—*Cum duo quidam Arcades familiares iter unà facerent, & Megaram venissent, alterum ad cauponem divertisse; ad hospitem alterum. Qui, ut cœnati quiescerent, concubia nocte visum esse in somnis ei qui erat in hospitio, illum alterum orare ut subveniret, quod sibi à caupone interitus pararetur; eum primò perterritum somnio surrexisse; deinde cum se colligisset, idque visum pro nihilo habendum esse duxisset, recubuisse; tum ei dormienti eundem illum visum esse rogare, ut quoniam sibi viro non subvenisset, mortem suam ne inultam esse pateretur; se interfectum in plaustrum à caupone esse coniectum,*

Et supra stercus injectum ; petere, ut manè ad portam adesset, priusquam plaustrum ex opido exiret. Hoc verò somnio commotum manè bubulco prestò ad portam fuisse, quæfisse ex eo, quid esset in plaustro; illum perterritum fugisse, mortuum erutum esse, cautionem re patefactâ pœnas dedisse. Quid hoc somnio dici divinius potest? i. e.

Ast two certain *Arcadians*, intimate Companions, were travelling together, it so happened, that, when they came to *Megara*, one of them went to an Inn and the other to a Friend's House. Both had Supped at their respective places and were gone to Bed; when lo! He, that was at his Friend's House, Dreamt, that his Companion came to him and begged of him for Heaven's Sake to assist him, for that the Inn keeper had contrived a way to murder him: Frightened at first out of his Sleep he rose up, but soon afterward coming a little better to himself, he thought, upon recollection, there was no heed to be given to the Vision, and went very quietly to Bed again. But as soon as he was got into his second Sleep, the same Vision repeated the Visit, but the form of his Petition was quite altered. He beseeched him, that, since he had not come to his assistance, while he was among the Living, he would not suffer his Death however, to go unrevenged. Told him that as soon as he was murdered he was toss'd by the Innkeeper

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into

into a Waggon, and had a little Straw thrown over his Corpse. He intreated him to be ready very early at the Door before the Waggon was to go out of Town. This Dream truly disturb'd him it seems very much, and made him get up very early: He nicked the time, and met with the Waggoner just at the very Door, and asked him what he had in his Cart. The Fellow run away frightened and confounded. The dead Body was pulled out of it, and the whole matter, coming plainly to Light, the Inn-keeper suffered for the Crime. What is there that one can call more Divine than a Dream like this?

— *Somnium de Simonide, qui, cum ignotum quendam projectum mortuum vidisset, eumque humavisset, haberetque in animo navem conscendere, moneri visus est, ne id faceret, ab eo, quem sepultum affecerat: si navigasset, eam naufragio esse perituram: itaque Simonidem rediisse; perisse ceteros, qui tum navigassent.*

— The Dream of *Simonides*. This Person, when he saw a certain Body thrown Dead upon the Shore, tho' a Stranger, caused him to be Buried. Much about that time he had it in his Head to go on Ship-board, but dreamt that he had warning given him by the Man he had got to be Interred, not to go; that if he went, the Ship, would infallibly be cast away. Upon this *Simonides*

des return'd, and every Soul of 'em besides that went a board, was lost.

Cicero de Divinatione, Lib. II. Somnium, Alexandri. Qui, cum Ptolomæus familiaris ejus, in prælia, telo venenato iectus esset, eoque vulnere summo cum dolore moreretur, Alexander assidens fomno est consopitus; tum secundum quietem visus ei dicitur draco is, quem mater Olympias alebat, radiculam ore ferre & simul dicere quo illa loci nasceretur neque is longe aberat ab eo loco:) ejus autem esse vim tantam, ut Ptolomæum facile sanaret. Cum Alexander experrectus narrasset amicis somnium, emisisse qui illam radiculam quærent. Quâ inventâ, & Ptolemæus sanatus dicitur, & multi milites, qui erant eodem genere telis vulnerati.

(i. e.) The Dream of Alexander, -when his Friend Ptolomy was wounded in Battle by an Invenom'd Dart, and died of the Wound, in all the Extremities of Pain and Anguish, Alexander setting by him, and wearied out and quite fatigued, fell into a profound Sleep. In this Sleep, that Dragon is reported to have appeared to him, which was bred up by his Mother Olympias, carrying a little Root in his Mouth and to have told him in what Spot of Ground it grew, (nor was it far from that very Place) and told him withal it seems, that such was the Force, Efficacy and Vertue of it, that it would work

an easy Cure upon *Ptolomy*. When *Alexander* waked, he told his Friends the Dream, and sent some out in quest of this little Root. The Root (as Story says) was found, and *Ptolomy* was healed, so were many Soldiers likewise, that had been wounded with the same kind of Darts.

Cardanus Somniorum Synesiorum. Lib. IV. Cap. 2. Narrat *Plinius* 35 Lib. *Nat. Hist.* vir ab omnia superstitione alienissimus, *Historiam hujusmodi*. " Nuper cujusdam militis
" tantis in Prætorio mater vidit in quiete,
" ut radicem sylvestris Rosæ (quam *Cynor-*
" *rhodon* vocant) blanditam sibi aspectu
" pridie in Fruteto, mitteret filio bibendam:
" In Lusitaniâ res gerebatur, Hispaniæ prox-
" imâ parte: casuque accidit, ut milite à
" morsu Canis incipiente aquas expavescere
" superveniret epistola orantis ut pareret re-
" ligioni; servatusque est ex insperato, &
" postea quisquis auxilium simile tentavit.

i. e. In his Natural History, *Pliny* a Man the most averse to Superstition, relates to us the following Passage. Lately the Mother of one of the Guards, who attend upon the General, was admonished by a Vision in her Sleep to send her Son a Draught composed of the Decoction of the Root of a wild Rose (which they call *Cynorrhodon*) with the agreeable look whereof she had been mightily taken the Day before,

as she was passing thro' a Coppice. The Seat of the War at that time lay in *Portugal* in that Part of it next adjoining to *Spain*, that a Soldier beginning to apprehend mighty dangerous Consequences from the bite of a Dog, the Letter came unexpectedly from her, intreating him to pay a blind Obedience to this Superstition. He did so, and was preserved beyond all expectation; and every Body afterwards had recourse to the same Remedy.

Ibid. Galeni tria Somnia. — Tertium magis dignum miraculo, cum bis per somnium admonitus, ut arteriam secaret, quæ inter pollicem & indicem est, idque agens liberatus sit à diuturno dolore, quo infestabatur eâ in parte, quâ septo transverso jecur jungitur, idque in libri de sectione venæ sine testatus est. Magno certè exemplo, quod tantus vir in medicina eam adhibuerit somnio fidem, ut in seipso periculum vitæ subierit, in arte propriâ. Deinde probitatem admiror, ut quò potuerit solertia ingenij sibi inventum ascribere, Deo cui debebatur, rediderit. Dignus vel hoc solo vir immortalitate nominis, & librorum suorum.

Gallen's three Dreams. The third more worthy of being called a Miracle was, when being twice admonished in his Sleep to cut the Artery that lies between the Fore-Finger and the Thumb, and doing it accordingly, he was freed from a continual Daily

Pain with which he was afflicted in that Part, where the Liver is join'd to the Midriff; and this he has testified at the end of his Book of Venesection. 'Tis certainly a very great Example, when a Man so great as he was in the Medicinal Art, put so much confidence in a Dream as to try Experiments upon himself; where he was to run the risque of his Life, in his own very Art. I cannot help but admire his Probity in the next Place, that where he might have arrogated the Merit of the Invention to himself, and placed it wholly to the Account of the Subrility and Penetration of his own Genius, he attributed it to God, to whom it was due. In this alone did the Man well deserve to purchase an Immortality to his Name and his Writings.

In his fourth Book, chap. 4. *De Exemplis proprijs*, he owns the Solution of some difficult Problems in *Algebra* to his Dreams.

Plinij Nat. Hist. Lib. XXII. Cap. 17.
 “ Vernula charus *Pericli* Atheniensium Prin-
 “ cipi, cum is in arce templum ædificaret,
 “ repositissetque super altitudinem fastigij, &
 “ inde cecidisset, hæc herba (*Parthenio*) di-
 “ citur Sanatus, monstrata *Pericli* somnio à
 “ *Minerva*. Quare *Parthenium* vocari coepta
 “ est, assignaturque ei Deus.

Pliny's Natural History *Book the XXII. Chap. 17.* A little homebred Slave, that was a darling Favourite to *Pericles*, Prince of

of the *Athenians*, and who, while a Temple was building in the Prince's Palace, had climed up to the very top of the Pinnacle, and tumbled down from that prodigious height; is said to have been cured of his fall by the Herb *Parthenium*, or *Mug-wort*, which was shewn to *Pericles* in a Dream, by *Minerva*; From hence it originally took the Name of *Parthenium* and is attributed to that Goddess.

Augustinus, Cui etiam præter sanctitatem, plena fides adhiberi potest, duo narrat inter reliqua somnia admiranda. Primum, quod cum quidam mortuo nuper patre venaretur tanquam de pecuniâ quam pater illi ex chirographo debuisset, dum incautus viveret, ex hac causâ nocte quâdam umbram patris videt, quæ illum admonuit de persolutâ pecuniâ & ubi chirographum esset repositum. Cum surrexisset, invenit chirographum loco eo quem umbra paterna docuerat, liberatusque est ab injusto petitore.

Saint *Austin*, to whom even, besides his Sanctity, we owe an intire credit, tells among others, two very wonderful Dreams. The first is, when a Person was arrested by one, as for a certain Sum of Money, which his Father had owed him by a Note under his own Hand, while he led a fewl debauch'd Life, saw the Ghost of his Father one Night, upon this very account, which told him of the Money being Paid and where the Acquittance lay. When he got up in the Morning, he went

and found the Acquittance in that very Place that his Father's Ghost had directed him to, and so was freed from the litigious Suit of one that made unjust Demands upon him.

Alterum adhuc magis mirum.

Præstantius, vir quidam, à Philosopho petierat dubitationem quandam solvi; quod ille pernegavit. Nocte sequente, tametsi vigilaret Præstantius, vidit sibi Philosophum assistere, ac dubitationem solvere, moxque abire. Cum die sequenti obviam Præstantius eundem habuisset Philosophum, rogat, Cur cum pridie rogatus nolluisset solvere illam questionem, intempestâ nocte, non rogatus, & venisset ad se & dubitationem aperuisset. Cui Philosophus. Non quidem ego adveni sed somnians visus sum tibi hoc Officium præstare.

The other is much more wonderful still.

Acertain Gentleman named *Præstantius*: had been intreating a Philosopher to solve him a Doubt, which he absolutely refused to do. The Night following, altho' *Præstantius* was broad awake, he saw the Philosopher standing full before him, who just explained his Doubts to him, and went away the moment after he had done. When *Præstantius* met this Philosopher next Day, he asks him why, since no Intreaties could prevail with him the Day before to answer his Question, he came to him unask'd and at an unseasonable time of Night, and

opened

opened every Point to his Satisfaction. To whom thus the Philosopher. *Upon my Word it was none of I that came to you; but in a Dream I thought my own self that I was doing you such a Service.*

The Plague raging in the Army of the Emperor Charles Vth, he Dreamt, that the Decoction of the Root of the *Dwarfe-Thistle* (a Mountain Plant since called the *Caroline Thistle*) would cure that Disease. See *Gerrard's Herbal*, who tells us this.

In Queen *Mary's* time, there was only one Congregation of *Protestants* in *London*, to the number of about 300. One— was the Deacon to them, and kept the List of their Names: One— of that Congregation did Dream, that a Messenger, (Queen's Officer) had seiz'd on this Deacon, and taken his List; the fright of the Dream awaked him: He fell asleep and dreamt the same perfect Dream again. In the Morning before he went out of his Chamber, the Deacon came to him and then he told him his Dream, and said, 'twas a Warning from God; the Deacon slighted his Advice as favouring of Superstition; but — was so urgent with him that he prevail'd with him to deposite the List in some other Hand, which he did that Day. The next Day, the Queens Officer attack'd him, and searched (in vain) for the List, which had it been found, would have brought them all to the Flame. *Fox's Martyrology.* When

When Arch-Bishop *Abbott's* Mother (a poor Clothworker's Wife in *Guilford*) was with Child of him, she did *Long* for a *Jack*, and she dreamt that if she should Eat a *Jack*, her Son in her Belly should be a *Great Man*. She arose early the next Morning and went with her Pail to the River-side (which runneth by the House, now an Ale-house, the Sign of the Three Mariners) to take up some Water, and in the Water in the Pail she found a good *Jack*, which she dressed, and eat it all, or very near. Several of the best Inhabitants of *Guilford* were invited (or invited themselves) to the Christning of the Child; it was bred up a Scholar in the Town, and by degrees, came to be Arch-Bishop of *Canterbury*.

In the Life of *Monsieur Periesk*, writ by *Gassendus*, it is said, that Monsieur *Periesk*, who had never been at *London*, did Dream, that he was there, and as he was walking in a great Street there, espied in a Goldsmiths Glasse Desk, an Antique Coin, he could never meet with (I think an *Otho*) When he came to *London*, walking in (I think) *Cheapside*, he saw such a Shop, and remembred the Countenance of the Goldsmith in his Dream, and found the Coin desir'd, in his Desk. See his Life.

When Doctor *Hamley* (one of the Physicians Colledge in *London*) being a Young Man, went to Travel towards *Padua*, he went to *Dever*, (with several others) and shewed

shewed his Pass, as the rest did, to the Governour there. The Governour told him, that he must not go, but he must keep him Prisoner. The Doctor desired to know for what Reason? How he had transgressed? Well it was his Will to have it so. The Pacquet-Boat hoisted Sail in the Evening (which was very clear) and the Doctor's Companions in it. There ensued a terrible Storm, and the Pacquet-Boat and all the Passengers were Drown'd: The next Day the sad News was brought to *Dover*. The Doctor was unknown to the Governour, both by Name and Face; but the Night before, the Governour had a perfect Vision in a Dream, of Doctor *Hamey*, who came to pass over to *Calais*; and that he had a Warning to stop him. This the Governour told to the Doctor the next Day. The Doctor was a pious, good Man, and has several times related this Story to some of my Acquaintance.

My Lady *Seymour* dreamt, that she found a Nest, with Nine *Finches* in it. And so many Children she had by the Earl of *Wm-chelsea*, whose Name is *Finch*.

The Countess of *Cork* (now *Burlington*) being at *Dublin*, dreamt, That her Father, (the Earl of *Cumberland*) who was then at *York*, was Dead. He died at that time.

'Tis certain, that several had Monitory Dreams of the Conflagration of *London*.

Sir

Sir *Christopher Wren*, being at his Father's House *Anno 1651.* at *Knabill* in *Wilts.* (a Young *Oxford* Scholar) dreamt, that he saw a Fight in a great Market-Place, which he knew not; where some were flying, and others pursuing; and among those that fled, he saw a Kinsman of his, who went into *Scotland* to the King's Army. They heard in the Country, that the King was come into *England*, but whereabout he was, they could not tell. The next Night his Kinsman came to his Father at *Knabill*, and was the first that brought the News of the Fight at *Worcester*.

When Sir *Christopher Wren* was at *Paris* about 1671, he was ill and Feverish, made but little Water, and had a Pain in his Reins. He sent for a Physitian, who advised him to be let Blood, thinking he had a *Pleurisy*; But Bleeding much disagreeing with his Constitution, he would defer it a Day longer: That Night he dreamt, that he was in a Place where Palm-Tree grew, (suppose *Egypt*) and that a Woman in a Romantick Habit, reached him Dates. The next Day he sent for Dates, which Cured him of the Pain of his Reins.

Since, I have learned that Dates are an admirable Medicine for the Stone, from old Capt, *Tooke* of *K.* Take 6 or 10 Dates, dry them in an Oven, pulverize and searce them; take as much as will lie on a 6d. in a quarter of a Pint of White-wine
Fasting

Fasting, and at four in the Afternoon: Walk or Ride an Hour after: In a Weeks time it will give ease, and in a Month Cure. If you are at the *Bath*, the *Bath Water* is better than White-wine to take it in.

Sir *John Hoskin's* Lady, when she lay in of her Eldest Son had a Swelling on one side of her Belly the third Day when the Milk came, and Obstructions: She dreamt that Syrup of Elderberries and distill'd Water of Wormwood would do her good, and it did so; she found Ease in a quarter of an Hour after she had taken it. I had this Account from her Ladyship's own Mouth.

Captain — *Wingate* told me, that Mr. *Edmund Gunter* of *Gresham-College* did cast his Nativity, when he was about 17, or 18 Years old; by which he did prognosticate that he should be in danger to lose his Life for Treason. Several Years before the Civil Wars broke out, he had dreamt that he was to be put to Death before a great Castle, which he had never seen; which made a strong impression in his Memory. In *Anno* 1642, he did oppose the Church Ceremonies, and was chosen a Member of Parliament, then was made a Captain, and was taken Prisoner at *Edge-Hill* by Prince *Rupert*, and carried to *Kenelworth* Castle, where he was tryed by a Council of War, and condemned to Die: But they did better consider of it, and spared his Life; for that
he

Captain
Wingate
was a Pri-
soner in
Oxford
after Edge-
hill Fight,
1642.

he being so considerable a Person, might make an exchange for some of the King's Party: And he was exchanged for the Right Honourable *Montague* Earl of *Lindsey* (Heir of the General.) Since the Restoration he was made one of the Commissioners of the Excise Office in *London*. He did protest that *Kenelworth* Castle was the very Castle he saw in his Dream.

Sir *Roger L'Esfrange* was wont to divertise himself with Cocking in his Father's (Sir *Hammond L'Esfrange's*) Park; he dreamt that there came to him in such a Place of the Park a Servant, who brought him News, that his Father was taken very ill. The next Day going to his usual Recreation, he was resolved for his Dream sake to avoid that way; but his Game led him to it, and in that very Place the Servant came and brought him the ill News according to his Dream.

Mr. *Edmund Halley* R. S. S. was carried on with a strong impulse to take a Voyage to *St. Hellens*, to make Observations of the *Southern Constellations*, being then about 24 Years Old. Before he undertook his Voyage, he dreamt that he was at Sea Sailing towards that Place, and saw the Prospect of it from the Ship in his Dream, which he declared to the Royal Society, to be the perfect Representation of that Island, even as he had it really when he approach'd to it.

A Gen-

A Gentlewoman dreamt that a Pulitess of *Blew-Corants*, would cure her sore Throat; and it did so. She was a Pious Woman, and affirmed it to be true.

Anno 1690, One in *Ireland* dream'd of a Brother or near Relation of his, (who lived at *Almesbury* in *Wiltshire*) that he saw him riding on the Downs, and that two Thieves Robbed him and Murthered him. The Dream awaked him, he fell asleep again and had the like Dream. He Writ to his Relation an account of it, and described the Thieves Complexion, Stature and Cloths; and advised him to take Care of himself. Not long after he had received this Monitory Letter, he Rode towards *Salisbury*, and was Robb'd and Murther'd; and the Murtherers were discovered by this Letter, and were Executed. They hang in Chains on the Road to *London*.

'Twas revealed to a King of *Scots*, that if he drank of the Water of *Muswell*, he should be Cured --- After great enquiry they heard of such a Place, not far from *Hornsey* in *Middlesex*. See *Weaver's Funeral Monuments* of the Well, and *John Norden's Description of Middlesex*. Here was afterwards founded a Religious House for *Austine* Monks: Since it belong'd to Sir *Tho. Row*, and in 1677 was pulled down and the Materials sold. Anciently the Kings of *Scotland* were Feudatory to the Kings of *England*.

land; and did their Homage every *Christmas* Day. They had several Lodges belonging to them for their Reception in their Journey ; as at *Huntingdon*, &c. See *Caxton's Chronicle* concerning this:

The Water of this Spring is drank for some Distempers still.

Somnium ex Eubernæ portâ.

Mrs. *Cl—* of *S.* in the County of *S.* had a beloved Daughter, who had been a long time Ill, and received no benefit from her Physitians. She dream'd that a Friend of hers deceased, told her, that if she gave her Daughter a Drench of Yewgh pounded, that she would recover, she gave her the Drench and it killed her. Whereupon she grew almost Distracted: Her Chamber Maid to complement her, and mitigate her Grief, said surely that could not kill her, she would adventure to take the same herself ; she did so, and died also. This was about the Year 1670, or 1671. I knew the Family.

A Gentlewoman of my acquaintance dream'd, that if she slept again, the House would be in danger to be Robb'd. She kept awake, and anon Thieves came to break open the House ; but were prevented.

J. H. Esq; being at *West-Lavington* with the Earl of *Abbingdon*, dreamed *December* the 9th, his Mother rose up in Mourning: And anon the Queen appeared in Mourning

ing

ing. He told his Dream the next Morning to my Lord, and his Lordship imparted it to me (then there) *Tuesday Dec. 11.* in the Evening came a Messenger Post from *London* to acquaint Mr. *H.* that his Mother was dangerously ill: He went to *London* the next Day; his Mother lived but about eight Days longer. On *Saturday Dec. 15.* the Queen was taken ill, which turned to the small Pox, of which she died *Decem. 28,* about two a Clock in the Morning.

Sir *Thomas White* Alderman of *London* was a very rich Man, Charitable and publick Spirited. He dreamt that he had founded a College at a Place where Three Elms grew out of one Root. He went to *Oxford* probably with that Intention, and discovering some such Tree near *Gloucester Hall*, he began to repair it, with a design to endow it. But walking afterwards by the Convent where the *Bernardines* formerly lived, he plainly saw an Elm with Three large Bodies rising out of the same Root: He forthwith purchased the Ground, and endowed his College there, as it is at this Day, except the Additions which Arch-bishop *Land* made, near the out side of which Building in the Garden belonging to the President, the Tree is still to be seen. He made this Discovery about the Year 1557.

There are Millions of such Dreams too little taken Notice of, but they have the

truest Dreams whose IXth House is well dignified, which mine is not: But most have some Monitory Dreams. The *Germans* are great Observers of them. It is said in the Life of *Vavasor Powell*, that he was a great Observer of Dreams, p. 17 and 114. of his Life) that he had many Warnings from them, that God had spoken to himself and others by them; for Warning, Instruction or Reproof. And it is also there averred, that Angels had appeared to him. See p. 8 of his Life.

In Mr. *Walton's* Life of Sir *Hen Wotton* there is a remarkable Story of the discovery of stoln Plate in *Oxford* by a Dream which his Father had at *Borton Mulharb* in, *Kent*. See in *Ath. & Fasti. Oxon.* Vol. I. p. 351.

William Penn, Proprietor of *Pensylvania*, told me, that he went with his Mother in a Visit to Admiral *Dean's* Wife, who lived then in *Petty-France*; the Admiral was then at Sea. She told them, that, the Night before, she had a perfect Dream of her Husband, whom she saw walking on the Deck and giving Directions, and that a Cannon Bullet struck his Arm into his Side. This Dream did much discompose her, and within 48 Hours she received News of the Fight at Sea, and that her Husband was killed in the very manner aforesaid.

APPARITIONS.

CYNTHIA, Propertius's Mistress did
 appear to him after her Death with the
 Beryl-Ring on her Finger. See *Propertius*,
Eleg. VII. Lib. IV.

Sunt aliquid manes, letum non omnia finit,

Luridaque evictos effugit umbra rogos.

Cynthia namque meo visa est incumbere fulcro,

Murmur ad extrema nuper humata via:

Quum mihi ab exequijs somnus penderet

(amaris.

Et quereret lecti frigida regna mei.

Eosdem habuit secum, quibus est elata capillos,

Eosdem oculos, lateri vestis adusta fuit.

Et solitum digito beryllon adederat ignis,

Summaque Lethæus triverat ora liquor:

Spirantisque animos, & vocem misit, at illi

Pollicibus fragiles increpuere manus.

Thus Translated by Mr. DART.

Manes exist, when we in Death expire,

And the pale Shades escape the Funeral Fire,

For Cynthia's Form beside my Curtains stood,

Lately interr'd near Anien's murm'ring Flood,

Thoughts of her Funeral would not let me close,

These Eyes nor seek the Realm of still repose:

Around her Shoulders wav'd her flowing Hair,

As living Cynthia's Tresses soft and Fair:

Beauteous her Eyes as those once fir'd my Breast,
 Her snowy Bosom bare, and sing'd her Breast.
 Her *Beryl-Ring* retain'd the Fiery Rays,
 Spread the pale Flame, and shot the Funeral
 (Blaze;

As late stretch'd out the Bloodless Spectre
 flood,
 And her dead Lips were wet with *Lethè's*
 (Flood.

She breath'd her Soul sent forth her Voice
 (aloud,
 And chaf'd her Hands as in some angry
 (Mood.

St. *Augustin* affirms that he did once see
 a Satyr or Damon.

The Antiquities of *Oxford*, tell us,
 that St. *Edmund* Arch-Bishop of *Canterbury*
 did sometimes converse with an Angel, or
 Nymph, at a Spring without St. *Clement's*
 Parish near *Oxford*; as *Numa Pompilius*
 did with the Nymph *Egeria*. This Well
 was stopped up since *Oxford* was a Garrison.

Charles the Simple, King of *France*, as
 he was hunting in a Forest, and lost his
 Company, was frighted to Simplicity by an
 Apparition.

Philip Melancthon, writes that the Ap-
 parition of a Venerable Person came to
 him in his Study, and bade him to warn
 his Friend *Grynæus* to depart from him as
 soon as he could, or else the Inquisitors
 would

would seize on him ; which Monitory Dream saved *Grynæus's* Life.

Mr. Fiennes Morison in his Travels, saith, that when he was at *Prague*, the Apparition of his Father came to him ; and at that very time his Father died.

In the Life of JOHN DONNE, Dean of St. Pauls London, Writ by Isaac Walton.

— At this time of *Mr. Donne's*, and his Wife's living in *Sir Robert Drury's* House in *Drury-Lane*, the Lord *Haye* was by King *James* sent upon a glorious Embassy, to the then *French King Henry* the Fourth, and *Sir Robert* put on a sudden resolution to accompany him to the *French Court*, and to be present at his Audience there. And *Sir Robert* put on as sudden a Resolution, to subject *Mr. Donne* to be his Companion in that Journey ; and this desire was suddenly made known to his Wife, who was then with Child, and otherways under so dangerous a Habit of Body, as to her Health, that she protested an unwillingness to allow him any Absence from her ; saying, *her divining Soul boded her some ill in his Absence, and therefore desired him not to leave her.* This made *Mr. Donne* lay aside all Thoughts of his Journey, and really to resolve against it. But *Sir Robert* became restless in his Perswasions for it, and *Mr.*

Donne was so generous as to think he had sold his Liberty, when he had received so many charitable Kindnesses from him, and told his Wife so, who, therefore with an unwilling willingness did give a faint Consent to the Journey, which was proposed to be but for two Months: Within a few Days after this Resolve, the Embassador, Sir *Robert*, and Mr. *Donne* left *London*, and were the twelfth Day got safe to *Paris*, --- two Days after their Arrival there, Mr. *Donne* was left alone in the Room, where Sir *Robert* and he, with some others, had dined: To this place Sir *Robert* returned within half an Hour, and as he left, so he found Mr. *Donne* alone, but in such an extatic, and so altered as to his Looks, as amazed Sir *Robert* to behold him, insomuch as he earnestly desired Mr. *Donne* to declare what had befallen him in the short Time of his Absence: To which Mr. *Donne* was not able to make a present Answer, but after a long and perplex'd pause, said, *I have seen a dreadful Vision since I saw you: I have seen my dear Wife pass twice by me through this Room with her Hair hanging about her Shoulders, and a dead Child in her Arms; this I have seen since I saw you.* To which Sir *Robert* replied, *Sure Sir you have slept since I saw you, and this is the Result of some Melancholy Dream, which I desire you to forget, for you are now awake.* To which Mr.

Donne's

Donne's reply was, *I cannot be surer that I now live, than that I have not slept since I saw you, and am sure that at her second appearing she stopt and lookt me in the Face and vanished* — Rest and Sleep had not altered Mr. Donne's Opinion the next Day, for he then affirmed this Vision with a more deliberate and so confirm'd a Confidence, that he inclin'd Sir Robert to a faint Belief, that the Vision was true — it is truly said that *desire and doubt have no rest*, and it prov'd so with Sir Robert, for he immediately sent a Servant to *Drury - House* with a Charge to hasten back and bring him Word whether Mrs. Donne were alive! And if alive in what Condition she was as to her Health. The 12th Day the Messenger returned with this Account — That he found and left Mrs. Donne very sad, Sick in her Bed, and that, after a long and dangerous Labour, she had been deliver'd of a Dead Child: And upon Examination the Abortion prov'd to be the same Day, and about the very Hour that Mr. Donne affirmed he saw her pass by him in his Chamber. —

Henry IV. King of France, not long before he was stabbed by *Ravillac*, as he was hunting in the Forest (I think of *Fontaine-Bleau*) met in a Thicket the *Gros Venere*, who said to him, *Demandez vous?* or *Entendez vous?* he could not tell whether of the two,

There is a Tradition (which I have heard from Persons of Honour) that as the Protector *Seymour* and his Dutcheſs were walking in the Gallery at *Sheen* (in *Surrey*) both of them did ſee a Hand with a bloody Sword come out of the Wall. He was afterwards Beheaded.

Sir *John Burroughes* being ſent Envoy to the Emperor by King *Charles I.* did take his Eldeſt Son *Caiſho Borroughes* along with him, and taking his Journey through *Italy*, left his Son at *Florence* to learn the Language; where he having an Intrigue with a beautiful Courtiſan (Miſtreſs of the Grand Duke) their Familiarity became ſo publick, that it came to the Duke's Ear, who took a Reſolution to have him Murdered, but *Caiſho* having had timely notice of the Duke's deſign by ſome of the *Engliſh* there, immediately left the City without acquainting his Miſtreſs with it, and came to *England*; whereupon the Duke being diſappointed of his Revenge fell upon his Miſtreſs in moſt reproachful Language, ſhe on the other ſide reſenting the ſudden Departure of her Gallant, of whom ſhe was moſt paſſionately enamour'd, killed her ſelf. At the ſame moment that ſhe expired, ſhe did appear to *Caiſho* at his Lodgings in *London*, * Collo-
nel *Remes* was then in Bed with him, who ſaw

* This Colonel *Remes* was a Parliament Man and did belong to the Wardrobe *tempore Caroli II.*

saw her as well as he; giving him an account of her Resentments of his Ingratitude to her, in leaving her so suddenly, and exposing her to the Fury of the Duke, not omitting her own Tragical *Exit*, adding withall, that he should be slain in a Duell, which accordingly happened; and thus she appeared to him frequently, even when his younger Brother (who afterwards was Sir *John*) was a Bed with him. As often as she did appear, he would cry out with great shrieking, and trembling of his Body, as anguish of Mind, saying, O God! here she comes, she comes, and at this rate she appeared till he was killed; she appeared to him the Morning before he was killed. Some of my Acquaintance have told me, that he was one of the most beautiful Men in *England*, and very Valiant, but Proud and Blood-thirsty.

This Story was so common, that King *Charles I.* sent for *Caisbo Burroughes's* Father, whom he examined as to the Truth of the Matter; who did (together with Collonel *Remes*) averr, the Matter of Fact to be true, so that the King thought it worth his while to send to *Florence*, to enquire at what time this unhappy Lady killed herself, it was found to be the same Minute that she first appeared to *Caisbo* being a Bed with Colonel *Remes*. This Relation I had from my worthy Friend Mr. *Monson* who had it from Sir *John's* own Mouth, Brother of *Caisbo*;

Caiffo, he had also the same account from his own Father, who was intimately acquainted with old Sir *John Burroughes* and both his Sons, and says, as often as *Caiffo* related this, he wept bitterly.

Anno 1647, the Lord *Mohun's* Son and Heir (a gallant Gentleman, Valiant, and a great Master of Fencing and Horsemanship) had a Quarrel with Prince *Griffin*; there was a Challenge, and they were to Fight on Horse-back in *Chelsea-fields* in the Morning: Mr. *Mohun* went accordingly to meet him; but about *Ebbery-Farm* he was met by some who Quarrel'd with him and Pistol'd him; it was believed, by the Order of Prince *Griffin*; for he was sure, that Mr. *Mohun* being so much the better Horseman, &c. would have killed him, had they Fought.

In *James-street* in *Covent-Garden* did then Lodge a Gentlewoman, a handsome Woman, but Common, who was Mr. *Mohun's* Sweet-heart. Mr. *Mohun* was Murdered about Ten a Clock in the Morning, and at that very time, his Mistress being in Bed, saw Mr. *Mohun* come to her Bed-side, draw the Curtain, look upon her and go away: She called after him but no answer: She knock'd for her Maid, ask'd her for Mr. *Mohun*; she said, she did not see him, and had the Key of her Chamber Door in her Pocket. This Account my Friend aforesaid, had from the Gentlewoman's own Mouth, and her Maid's. A

A parallel Story to this, is, that Mr. *Brown*, (Brother-in-Law to the Lord *Canningsby*) discovered his being Murdered to several. His Phantome appeared to his Sister and her Maid in *Fleet-street* about the time he was Killed in *Herefordshire*, which was about a Year since, 1693. Our story is of Sir *Walter Long* of *Draycot* (Grandfather of Sir *James Long*) had two Wives; the first a Daughter of Sir *Packington* in *Worcestershire*; by whom he had a Son: His second Wife was a Daughter of Sir *John Thynne* of *Long Leat*; by whom he had several Sons and Daughters. The second Wife did use much Artifice to render the Son by the first Wife (who had not much *Promethean Fire*) Odious to his Father; she would get her Acquaintance to make him Drunk; and then expose him in that Condition to his Father; in fine she never left off her Attempts, till she had got Sir *Walter* to disinherite him. She laid the Scene for the doing this, at *Bath*, at the Assizes, where was her Brother Sir *Egmond Thynne*, an Eminent Serjeant at Law, who drew the Writing; and his Clerk was to sit up all Night to Engross it; as he was Writing, he perceived a Shadow on the Parchment, from the Candle; he look'd up, and there appear'd a Hand, which immediately vanish'd; he was startled at it, but thought it might be only his Fancy. being Sleepy; so he

Writ

Writ on; by and by a fine white Hand interposed between the Writing and the Candle (he could discern it was a Woman's Hand) but Vanish'd as before; I have forgot, It appeared a third Time. But with that the Clerk threw down his Pen, and would Engross no more, but goes and tells his Master of it, and absolutely Refused to do it. But it was done by some body, and Sir *Walter Long* was prevailed with to Seal and Sign it. He lived not long after; and his Body did not go quiet to the Grave, it being Arrested at the Church-porch by the Trustees of the first Lady. The Heir's Relations took his Part, and Commenc'd a Suit against Sir *Walter* (the second Son) and compell'd him to accept of a Moiety of the Estate; so the eldest Son kept *South-Wraxhall*, and Sir *Walter* the second Son *Draycot-Cernes*, &c. This was about the Middle of the Reign of King *James* the First.

I must not forget an Apparition in my Country, which appeared several Times to Doctor *Turberville's* Sister, at *Salisbury*; which is much talked of. One Marry'd a second Wife, and contrary to the Agreement and Settlement at the first Wife's Marriage, did wrong the Children by the first *Venter*. The Settlement was hid behind a Wainscot in the Chamber, where the Doctor's Sister did lie: And the Apparition of the first Wife did discover it to her. By which

which Means right was done to the first Wife's Children. The Apparition told her that she Wandred in the Air, and was now going to God. Dr. *Turberville* (Oculist) did Affirm this to be true. See Mr. *Glanvill's Sadducismus Triumphatus*.

To one Mr. *Towes*, who had been School-fellow with Sir *George Villers*, the Father of the first Duke of *Buckingham*, (and was his Friend and Neighbour) as he lay in his Bed awake, (and it was Day-light,) came into his Chamber the Phantome of his dear Friend Sir *George Villers*: Said Mr. *Towes* to him, Why, you are Dead, what make you here? Said the Knight, I am Dead, but cannot rest in Peace for the Wickedness and Abomination of my Son *George* at Court. I do appear to you, to tell him of it, and to advise and dehort him from his evil Ways. Said Mr. *Towes*, the Duke will not believe me, but will say, that I am Mad, or Doat. Said Sir *George*, Go to him from me, and tell him by such a Token [a Mole] that he had in some secret Place, which none but himself knew of. Accordingly Mr. *Towes* went to the Duke, who Laughed at his Message. At his Return home, the Phantome appeared again; and told him, that the Duke would be Stab'd (he drew out a Dagger) a quarter of a Year after: And you shall out live him half a Year; and the Warning that you shall have of your Death, will be,

be, That your Nose will fall a bleeding. All which accordingly fell out so. This Account I have had (in the Main) from two, or three ; but Sir *William Dugdale* Affirms what I have here taken from him to be true, and that the Apparition told him of several Things to come, which proved true, *e. g.* of a Prisoner in the *Tower*, that should be honourably delivered. This Mr. *Towes* had so often the Ghost of his old Friend appear to him, that it was not at all terrible to him. He was Surveyor of the Works at *Windsor* (by the favour of the Duke :) Being then sitting in the Hall, he cried out, The Duke of *Buckingham* is Stabb'd : He was Stabb'd that *very* Moment.

This Relation Sir *William Dugdale* had from Mr. *Pine*, (Neighbour to Mr. *Towes* without *Bishops-gate*) they were both great Lovers of Musick, and sworn Brothers. Mr. *William Lilly* Astrologer, did Print this Story false, which made Sir *Edmund Wyndham* (who Married Mr. *Pine's* Daughter) give to Sir *George Hollis* this true Account contrary to Mr. *Lilly*.

Mr. *Thomas Ellyot*, Groom of the Bed-Chamber, Married Sir *Edmund Wyndham's* Daughter, and had the Roll (of near a Quire of Paper) of the Conferences of the Apparition and Mr. *Towes*. Mr. *Ellyot* was wont to say, that Mr. *Towes* was (not a Bigot, or did trouble himself much about a

Re-

Religion, but was) a Man of great Morals.

Sir *William Dugdale* did farther inform me that Major General *Middleton* (since Lord) went into the *Highlands* of *Scotland*, to endeavour to make a Party for King *Charles* the First. An old Gentleman (that was second-sighted) came and told him, that his Endeavour was good; but he would be unsuccessful, and moreover, *That they would put the King to Death: And that several other Attempts would be made, but all in vain: But that his Son would come in, but not Reign; but at last would be Restored.*

This Lord *Middleton* had a great Friendship with the Laird *Bocconi*, and they had made an Agreement, That the first of them that Died, should appear to the other in Extremity. The Lord *Middleton* was taken Prisoner at *Worcester* Fight, and was Prisoner in the *Tower of London* under three Locks. Lying in his Bed pensive, *Bocconi* appeared to him; my Lord *Middleton* asked him if he were dead or alive? he said, Dead, and that he was a Ghost; and told him, that within three Days he should escape, and he did so, in his Wives Cloaths. When he had done his Message, he gave a Frisk, and said,

Givenni Givanni'tis very strange,

In the World to see so sudden a Change.

And then gathered up and vanished. This Account Sir *William Dugdale* had from the

Bishop

Bishop of *Edenborough*. And this, and the former Account he hath Writ in a Book of Miscellanies, which I have seen, [and is now repositèd (with other Books of his) in the *Musæum* at *Oxford*.]

Anno. 1670, not far from *Cirencester*, was an Apparition: Being demanded, whether a good Spirit, or a bad? Retuned no answer, but disappeared with a curious Perfume and most melodious Twang. Mr. *W. Lilly* believes it was a Fairie. So *Propertius*.

*Omnia finierat; tennes secessit in auras:
Mansit odor; posses scire fuisse Deam.*

Here, her Speech ending, fled the Beauteous
(Fair,
Melting th' Embodied-Form to thinner Air,
Whom the remaining Scent a Goddess did
declare.)

The learned *Hen. Jacob*, Fellow of *Merton* College in *Oxford*, died at Dr. *Jacob's* M. D. House in *Canterbury*. About a Week after his Death, the Doctor being in Bed and awake, and the Moon shining bright, saw his Cousin *Henry* standing by his Bed, in his Shirt, with a white Cap on his Head, and his Beard-Mustachoes turning up, as when he was alive. The Doctor pinched himself and was sure he was awakèd: He turned to the other side, from him; and

and; after some Time, took Courage to turn the other Way again towards him; and *Henry Jacob* stood there still, he should have spoken to him, but he did not; for which he has been ever since sorry. About half an Hour after, he vanished. Not long after this, the Cook-Maid, going to the Wood-pile to fetch Wood to dress Supper, saw him standing in his Shirt upon the Wood-pile. This Account I had in a Letter from Dr. *Jacob* 1673, relating to his Life, for Mr. *Anthony Wood*; which is now in his Hands.

See the whole Story in *Ath. & Fasti Oxon. Part. 2. p. 91.*

When *Henry Jacob* died, he would fain have spoken to the Doctor, but could not, his Tongue faltered. 'Tis imagined, he would have told Doctor *Jacob*, with what Person he had deposited his Manuscripts of his own Writing; (they were all the Riches he had) 'tis suspected, that one had them and Printed them under his own Name. — See there in the said *Athenæ* Vol. or Part 2. P. 90.

This very Story Dr. *Jacob* told me himself being then at my Ld. *Teynham's* in *Kent*, where he was then Physician to my Eldest Son; whom he recovered from a Fever. (*A. Wood's Note.*)

T. M. Esq; an old Acquaintance of mine hath assured me, that about a quarter of a Year after his first Wife's death, as he lay in Bed awake with his Grand-child, his Wife opened the Closet Door, and came into the Chamber by the Bed side, and looked upon him and stooped down and Kissed him; her Lips were warm, he fancied they would have been cold. He was about to

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have

have Embraced her, but was afraid it might have done him hurt. When she went from him, he asked her when he should see her again? She turned about and smiled, but said nothing. The Closet Door striked as it uses to do, both at her coming in and going out. He had every Night a great Coal Fire in his Chamber, which gave a Light as clear almost as a Candle. (He was Hypochondriacal) He Married two Wives since, the latter end of his Life was uneasy.

Anno. 165.... At ——— in the *Moorlands* in *Staffordshire*, lived a poor old Man, who had been a long time Lame. One *Sunday* in the Afternoon he being alone, one knock'd at his Door: he bade him open it, and come in. The Stranger desired a Cup of Beer; the Lame Man desired him to take a Dish and draw some, for he was not able to do it himself. The Stranger asked the poor Old Man how long he had been ill? The poor Man told him. Said the Stranger I can cure you. Take two or three Balm Leaves steeped in your Beer for a Fortnight, or three Weeks, and you will be restored to your Health; but constantly and zealously serve God. The poor Man did so, and became perfectly well. This Stranger was in a Purple-slag Gown, such as was not seen or known in those Parts, And no Body in the Street (after Even Song) did see any one in such a colour'd Habit.

Dr.

Dr. Gilbert Sheldon, (since Arch-Bishop of Canterbury) was then in the Moorlands, and justified the Truth of this, to Elias Ashmole Esq; from whom I had this Account, and he hath inserted it in some of his Memoirs, which are in the Museum at Oxford,

Mr. Jo. Lydal of Trin. College Soc. Oxon.

March 11. 1649, 50. Attests the ensuing Relation, in a Letter to Mr. Aubrey, thus,

Mr. Aubrey,

Concerning that which happened at Woodstock, I was told by Mr. W. Hawes (who now lives with Sir William Fleetwood in the Park) That the Committee which sat in the Mannor-house, for Selling the King's Lands were frighted by strange Apparitions; and that the four Surveyors which were sent to measure the Park, and lodged themselves with some other Companions in the Mannor, were pelted out of their Chambers by Stones thrown in at the Windows (but from what Hands the Stones came they could not see) that their Candles were continually put out, as fast as they lighted them; and that one with his Sword drawn to defend a Candle, was with his own Scabbard in the mean time well Cudgelled; so that for the blow, or for fear, he fell Sick, and the others were forced to remove;

some of them to Sir William Fleetwood's House, and the rest to some other Places. But concerning the cutting of the Oak, in particular I have nothing.

Your Friend,

To be Commanded to my Power,

John Lydall.

One *Lambert* a Gun-Smith at *Hereford*, was at *Caermarthen*, to mend and put in order the Ammunition of that County before the first Expedition to *Scotland*, which was 1639. He was then a Young Man, and walking on the Sand by the Sea Side, a Man comes to him (he did verily believe it was a Man) and ask'd him, if he knew *Hereford* ? Yes, quoth he, I am a *Hereford* Man. Do you know it well quoth the other ? Perfectly well, quoth *Lambert*. " That City shall be *begirt* (he told me he did " not know what the Word *begirt* meant " then) by a Foreign Nation, that will " come and pitch their Camp in the *Hay-* " *wood*, and they shall batter such a Gate, " which they did, (I have forgot the Name " of it) and shall go away and not take it.

The *Scots* came in 1645, and Encamped before *Hereford* in the *Hay-wood*, and Stormed the — Gate, and raised the Siege. *Lambert* did well remember this

Dis-

Discourse, but did not heed it 'till they came to the *Hay-wood*. Many of the City had heard of this Story, but when the Gate was Stormed, *Lambert* went to all the Guards of the Town, and encouraged them with more than ordinary Confidence: And contrary to all human expectation, when the besieged had no hope of Relief, the *Scots* raised the Siege, *Sept. 2. 1645*, and went back into *Scotland, re infecta*. I knew this *Lambert*, and took this Account from his own Mouth; he is a modest poor Man, of a very Innocent Life, lives poor, and cares not to be Rich.

— A Minister, who lived by Sir *John Warre* in *Somersetshire* about 1665, walking over the Park to give Sir *John* a Visit, was rencountred by a Venerable Old Man, who said to him, " Prepare your self for " such a Day (which was about three Days after) You shall die." The Minister told Sir *John Warre* and my Lady this Story, who heeded it not. On the Morning forewarned, Sir *John* calls upon the Parson early to Ride a Hunting, and to laugh at his Prediction: His Maid went up to call him, and found him stark Dead. This from my Lady *Katharine Henley*, who had it from my Lady *Warre*. But Dr. *Burnet* in the Life of the Earl of *Rochester*, makes it a Dream,

This put me in Mind of a Story in the Legend, &c. of King Edward the Confessor, being forewarned of his Death by a Pilgrim, to whom St. John the Evangelist revealed it, for which the King gave the Pilgrim a rich Ring off his Finger. And the event answered. The Story is well Painted on Glass, in a Window of the South Ile of Westminster Abbey (the next Window from that over the Door that opens into the West Walk of the Cloyster) it is the best Window in the Church. Underneath the two Figures, viz. of the King and the Pilgrim are these following Verses, *Kis.*

*Rex cui nil aliud preſto fuit, accipe,
(dixit,
Anulum, & ex digito detrahut ille ſuo.
— Evangeliſta — villa Johannis.
— gratia petit.*

The Verses under the Pilgrim are not legible. This Story is in Caxton's Chronicle.

Dr. — Twiss Minister of the New Church at Westminster told me that his Father (Dr. Twiss) Protocutor of the Assembly of Divines, and Author of *Vindicia Gratie* when he was a School Boy at Winchester, saw the *Phantome* of a School-fellow of his deceased (a Rakhell) who said to him *I am damned.* This was the occasion of Dr. Twiss (the Fathers) Conversion, who had

had been before that time (as he told his Son) a very wicked Boy, (he was Hypochondriacal.) There is a Story like this, of the Conversion of St. *Bruno*, by an Apparition: Upon which he became mighty devout, and founded the Order of the *Carthusians*.

John Evelyn Esq; R. S. S. shewed us at the *Royal-Society*, a Note under Mr. *Smith's* Hand, (the Curate of *Deptford*) that in *November 1679*, as he was in Bed sick of an Ague, came to him the Vision of a Master of Arts, with a white Wand in his Hand, and told him that if he did lie on his Back three Hours, viz. from Ten to One, that he should be rid of his Ague. He lay a good while on his Back; but at last being weary he turned, and immediately the Ague attack'd him, afterwards he strictly followed the Directions, and was perfectly Cured. He was awake, and it was in the day-time.

This puts me in Mind of a Dream of old Farmer *Good*, a Neighbour of mine at *Broad-Chalk*, who being ill, dreamt that he met with an old Friend of his, (long since deceased) by *Knighton Ashes* (in that Parish) who told him, that if he rose out of his Bed, that he would die. He awaked, and rose to make Water, and was immediately seized with a shivering Fit, and died of an Ague, aged, 84.

The Lady Viscountess *Maidstone* told me she saw, (as it were) a Fly of Fire, fly round about her in the dark, half an Hour before her Lord died: He was killed at Sea, and the like before her Mother in Law the Countess of *Winchelsea* died, (she was then with Child.)

A *Dutch* Prisoner at *Wood-bridge* in *Sussex*, in the Reign of K. *Charles II.* could discern Spirits; but others that stood by could not. The Bell tolled for a Man newly deceased, The Prisoner saw his *Phantome*, and did describe him to the Parson of the Parish, who was with him; exactly agreeing with the Man for whom the Bell tolled. Says the Prisoner, now he is coming near to you, and now he is between you and the Wall, the Parson was resolved to try it, and went to take the Wall of him, and was thrown down; he could see nothing. This Story is credibly told by several Persons of Belief.

Dr. Hooke
the Parson
of the Pa-
rish, has
often told
this Story.

There is a very remarkable Story of an Apparition, which *Martin Luther* did see. Mention'd in his *Commensalia* or *Table-Talk*, which see.

Those that are delirious in high Fevers, see (waking, Men, and Things that are not there. I knew one Mr. *M. L.* that took *Opium*, and he did see (being awake) Men and Things that were not present (or perhaps) not in being. Those whose Spleens
are

are ill affected have the like Phantasies.
The Power of Imagination is wonderful.

De seipso duplicato.

Cardanus. Synes. Somniorum. Lib. II.
Cap. 12. *In somnijs mortis est signum, quia
duo sunt, cum anima separatur à corpore.
Est & signum morbi in ipsis egrotantibus,
nec tum aliud quicquam significat.*

Of one's being divided into a two fold Person.

In Dreams it is a Sign of Death, be-
cause out of one are then made two, when
the Soul is separated from the Body. And
it is a Sign of the Disease in Sick Men,
nor signifies it any thing else at that time.

As concerning Apparitions of a Man's
own self, there are sundry Instances, some
whereof, I shall here set down.

The Countess of *Thanet* (Earl John's
Lady) saw as she was in Bed with her Lord
in *London*, her Daughter my Lady *Hatton*,
who was then in *Northamptonshire* at *Hor-
ton Kirby*, the Candle was burning in her
Chamber. Since viz. Anno. 167... this
Lady *Hatton* was blown up with Gun-
Powder set on Fire by Lightning, in the Ca-
stle at *Guernsey*, where her Lord was Governor.

See Mr.
Baxter's
Treatise of
Spirits.

The Beautiful Lady *Diana Rich*, Daugh-
ter to the Earl of *Holland*, as she was walk-
ing in her Father's Garden at *Kensington*,

to

to take the fresh Air before Dinner, about Eleven a Clock, being then very well, met with her own Apparition, Habit, and every thing, as in a looking-Glass. About a Month after she died of the Small-Pox. And it is said that her Sister the Lady *Isabella (Thynne)* saw the like of her self also before she died. This Account I had from a Person of Honour.

Mrs. *E. W.* Daughter of Sir *W. W.* affirms that Mrs. *J.* (her Father's Sister) saw her self, (*i. e.*) her *Phantôme* half a Year before she died, for a quarter of an Hour together. She said further that her Aunt was sickly Fourteen Years before she died, and that she walked living (*i. e.*) her Apparition, and that she was seen by several at the same time. The like is reported of others.

Mr. *Trabern B. D.* (Chaplain to Sir *Orlando Bridgman* Lord Keeper) a Learned and Sober Person, was the Son of a Shoemaker in *Hereford*. One Night as he lay in Bed, the Moon shining very bright, he saw the *Phantôme* of one of the Apprentices sitting in a Chair in his red Wastecoat and Head-band about his Head, and Strap upon his Knee; which Apprentice was really a Bed and a Sleep with another Fellow-Apprentice, in the same Chamber, and saw him. The Fellow was Living 1671. Another

ther time, as he was in Bed, he saw a Basket come sailing in the Air, along by the Valence of his Bed: I think he said, there was Fruit in the Basket: It was a *Phantome*, From himself.

When Sir *Richard Nepier* M. D. of London, was upon the Road coming from *Bedfordshire*, the Chamberlain of the Inn, shewed him his Chamber, the Doctor saw a dead Man lying upon the Bed: he look'd more wistly and saw it was himself: He was then well enough in Health. He goes forward in his Journey — to Mr. *Steward's* in *Berkshire*, and there died. This Account I have in a Letter from *Elias Ashmole* Esquire. They were intimate Friends.

“ In the Desarts of *Africk*, you shall
“ meet oftentimes with Fairies appearing in
“ the Shape of Men and Women, but they
“ vanish quite away like phantastical Delu-
“ sions.

*Pliny's Na-
tural Hist.
Lib. VII.
Chap. II.*

I Captain *Henry Bell*, do hereby de-
clare both to the present Age and to Poste-
rity, that being employ'd beyond the Seas
in State affairs divers Years together, both
by King *James*, and also by the late King
Charles in *Germany*. I did hear and under-
stand in all Places great Bewailing and La-
mentation made, by reason of destroying
and burning of above fourscore Thousand
of *Martin Luther's* Books, entituled, *His*
last Divine Discourses.

This Narra-
tive is in the
Preface of
the Tran-
slation of
M. Luther's
Table-
Talk.

Upon

Upon which Divine Work or *Discourses* the Reformation, begun before in *Germany*, was wonderfully promoted and spread in other Countries.

But afterwards it so fell out, that the Pope then living, *viz. Gregory XIII.* understanding what great Hurt and Prejudice he and his Religion had already received by reason of the said *Luther's Discourses*, and also fearing that the same might bring further Contempt and Mischief upon himself and his Church, he therefore to prevent the same, did fiercely stir up and instigate the Emperor then in being, *viz. Rodolphus III.* to make an Edict through the whole Empire, that all the foresaid Printed Books should be burned, and also that it should be *Death* for any Person to have or keep a Copy thereof, but to burn the same, which *Edict* was speedily put in Execution accordingly; inasmuch that not one of all the said Printed Books, nor any one Copy of the same, could be found out, or heard of in any Place.

Yet it pleased God, that in *Anno 1626*, a *German Gentleman* named *Casparus Van Sparr*, with whom, in my stay in *Germany*, about King *James's* business, I became familiarly known and acquainted, having occasion to Build upon an old Foundation of a House, wherein his Grand-Father dwelt at that time, when the said *Edict* was Published in *Germany*, for the burning the said Books, and digging deep under the said old Foundation

Foundation one of the said Original Printed Books was there happily found, lying in a deep obscure hole, being wrapped in a strong Linnen-Cloth, which was waxed all over with Bees-wax within and without, whereby the said Book was preserved fair without any Blemish.

And at the same time *Ferdinandus II.* being Emperor of *Germany*, who was a severe Enemy and Persecutor of the Protestant Religion, the foresaid Gentleman, and Grand-child to him that had hidden the said Book in that obscure Hole, fearing that if the said Emperor should get Knowledge that one of the said Books were yet forthcoming, and in his Custody, whereby not only himself might be brought into trouble, but also the Book be in Danger to be destroyed, as all the rest were long before; and also calling to Mind, that I had the *High-Dutch* Tongue very perfect, did send the said Original Book over hither into *England* unto me; Related to me the Passages of the preserving and finding the said Book; and earnestly moved me in his Letter, to Translate the said Book into *English*.

Whereupon, I took the said Book before me, and many times began to Translate the same, but always I was hindered therein, being called upon about other Business, in so much that by no possible means I could remain by that Work. Then about six
Weeks

Weeks after I had received the said Book, it fell out, that being in Bed with my Wife, one Night between twelve and one a Clock, she being asleep, but my self yet awake, there appear'd unto me an Antient Man, standing at my Bed-side arrayed all in White, having a long and broad white Beard, hanging down to his Girdle Steed, who taking me by the right Ear, spake these Words following unto me; *Sirrah, Will not you take time to Translate that Book which is sent unto you out of Germany? I will provide for you both Place and Time to do it:* And then he vanish'd out of my Sight.

Whereupon being much affrighted, I fell into an extream Sweat, insomuch that my Wife awaking, and finding me all over wet, she ask'd me what I ail'd: I told her what I had seen and heard; but I never did heed or regard Visions nor Dreams. And so the same fell soon out of my mind.

Then about a Fortnight after I had seen the Vision, on a *Sunday* I went to *Whitehall* to hear the Sermon, after which ended, I return'd to my Lodging which was then in *Kingstreet* at *Westminster*, and sitting down to Dinner with my Wife, two Messengers were sent from the Council-board with a Warrant to carry me to the Keeper of the *Gate-house* at *Westminster*, there to be safely kept, until farther Order from the Lords of the Council; which was done without shew-

shewing any Cause * at all, wherefore I was committed; upon which said Warrant I was kept there Ten whole Years close Prisoner; where I spent Five Years thereof about Translating of the said Book: Inasmuch as I found the Words very true which the Old Man in the aforesaid Vision said unto me, *I will shortly provide you both Place and Time to Translate it.*

Then after I had finished the Translation, Dr. *Laud*, Arch-bishop of *Canterbury*, sent to me in the Prison, by Dr. *Bray* his Chaplain, Ten Pounds, and desir'd to peruse the Book; he afterwards sent me by Dr. *Bray* Forty Pounds. There was a Committee of the House of Commons for the Printing of this Translation, which was in 1652.

* Whatsoever was pretended, yet the true Cause of the Captain's Commitment was, because he was urgent with the *Ld. Treasurer* for his Arrears which amounted to a great Sum, he was not willing to pay, and to be freed from his Clamours, clapt him up into Prison.



A far

A full and true Relation of the Examination and Confession of William Barwick and Edward Mangall, of two Horrid Murders; One committed by William Barwick upon his Wife being with Child, near Cawood in Yorkshire, upon the 14th of April last: As likewise a full Account how it came to be discovered by an Apparition of the Person Murdered.

The Second was committed by Edward Mangall, upon Elizabeth Johnson, alias Ringrose, and her Bastard Child, on the 4th of September last, who said he was tempted thereto by the Devil.

Also their Trials and Convictions before the Honourable Sir John Powel, Knight, one of their Majesties Justices, at the Assizes holden at York, on the 16th of September, 1690.

AS Murder is one of the greatest Crimes, that Man can be guilty of, so is it no less strangely and Providentially discovered, when privately committed. The foul Criminal believes himself secure, because there was no Witness of the Fact. Not considering that the All-seeing Eye of Heaven beholds his conceal'd Iniquity, and by some means or other bringing it to Light,
never

never permits it to go unpunished. And indeed so certainly does the Revenge of God pursue the Abominated Murderer, that, when Witnesses are wanting of the Fact, the very Ghosts of the Murdered Parties cannot rest quiet in their Graves, till they have made the Detection themselves. Of this we are now to give the Reader, Two Remarkable Examples that lately happened in *Yorkshire*; and no less Signal for the Truth of both Tragedies, as being confirmed by the Tryal of the Offenders, at the last Assizes held for that County.

The First of these Murders was committed by *William Barwick*, upon the Body of *Mary Barwick*, his Wife, at the same time big with Child. What were the Motives, that induc'd the Man to do this horrid Fact, does not appear by the Examination of the Evidence, or the Confession of the Party: Only it appeared upon his Tryal, that he had got her with Child, before he Married her: And 'tis very probable, that, being then constrained to Marry her, he grew weary of her, which was the Reason he was so willing to be rid of her, tho' he ventur'd Body and Soul to accomplish his Design.

The Murder was committed on *Palm-Monday*, being then the Fourteenth of *April*, about Two of the Clock in the Afternoon, at which time the said *Barwick* having drill'd his Wife along till he came to a cer-

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tain

tain *Clofe*, within Sight of *Carwood-Castle*, where he found the Convenience of a Pond, he threw her by Force into the Water, and when she was Drown'd, and drawn forth again by himself upon the Bank of the Pond, had the Cruelty to behold the Motion of the Infant, yet warm in her Womb. This done, he conceal'd the Body, as it may readily be suppos'd, among the Bushes, that usually encompass a Pond, and the next Night, when it grew dusky, fetching a Hay-spade from a Rick that stood in a *Clofe*, he made a Hole by the side of the Pond, and there slightly buried the Woman in her Cloaths.

Having thus dispatch'd two at once, and thinking himself secure, because (unseen) he went the same Day to his Brother in Law, one *Thomas Losthouse* of *Rufforth*, within three Miles of *York*, who had Married his drown'd Wife's Sister, and told him he had carried his Wife to one *Richard Harrifort's* House in *Selby*, who was his Uncle, and would take Care of her. But Heaven would not be so deluded, but raised up the Ghost of the Murdered Woman to make the Discovery. And therefore it was upon the *Easter Tuesday* following, about Two of the Clock in the Afternoon, the fore-mention'd *Losthouse* having occasion to Water a Quickset Hedge, not far from his House, as he was going for the second Pail-
full

full an Apparition went before him in the Shape of a Woman, and soon after sat down upon a rising Green Grass-Plat, right over against the Pond: He walk'd by her as he went to the Pond; and as he return'd with the Pail from the Pond, looking sideways to see whether she continued in the same Place, he found she did; and that she seem'd to dandle something in her Lap, that look'd like a white Bag (as he thought) which he did not observe before. So soon as he had emptied his Pail, he went into his Yard, and stood still to try whether he could see her again, but she was vanished.

In this Information he says, That the Woman seem'd to be habited in a brown colour'd Petticoat, Wastecoa, and a White Hood; such a one as his Wifes Sister usually wore, and that her Countenance looked extremely Pale and Wan, with her Teeth in sight, but no Gums appearing, and that her Physiognomy was like to that of his Wifes Sister, who was Wife to *William Barwick*.

But notwithstanding the Galliness of the Apparition, it seems it made so little Impression in *Lofthouse's* Mind, that he thought no more of it, neither did he speak to any Body concerning it, till the same Night as he was at his Family Duty of Prayer, that that Apparition returned again to his Thoughts, and discomposed his Devotion; so that after he had made an end of

his Prayers, he told the whole Story of what he had seen to his Wife, who laying Circumstances together, immediately inferr'd, that her Sister was either drown'd, or otherwise Murdered, and desired her Husband to look after her the next Day, which was the *Wednesday* in *Easter Week*. Upon this, *Lofthouse* recollecting what *Barwick* had told him of his carrying his Wife to his Uncle at *Selby*, repairs to *Harrison* before mentioned, but found all, that *Barwick* had said, to be false; for that *Harrison* had neither heard of *Barwick* nor his Wife, neither did he know any thing of them. Which notable Circumstance, together with that other of the *Apparition*, increas'd his Suspicions to that degree, that now concluding his Wife's Sister was Murdered, he went to the Lord Mayor of *Tork*; and having obtained his Warrant, got *Barwick* apprehended: who was no sooner brought before the Lord Mayor, but his own Conscience then accusing him, he acknowledged the whole Matter, as it has been already related, as it appears by his Examination and Confession herewith Printed: To which are also annex'd the Informations of *Lofthouse*, in like manner taken before the Lord Mayor of *Tork*, for a further Testimony and Confirmation of what is here set down.

On *Wednesday* the Sixteenth of *September* 1690, The Criminal *William Barwick* was brought

brought to his Trial, before the Honourable Sir *John Powel*, Knight, one of the Judges of the *Northern* Circuit, at the Assizes holden at *Tork*, where the Prisoner pleaded not guilty to his Indictment: But upon the Evidence of *Thomas Lofthouse*, and his Wife, and a third Person, that the Woman was found buried in her Cloaths in the *Clofe* by the *Pond-side*, agreeable to the Prisoner's Confession, and that she had several bruises on her Head, occasioned by the blows the Murderer had given her to keep her under Water: and upon Reading the Prisoner's Confession before the Lord Mayor of *Tork*, attested by the Clerk, who wrote the Confession, and who swore the Prisoner's owning and signing it for Truth, he was found guilty, and sentenced to Death, and afterwards ordered to be hang'd in Chains.

All the Defence which the Prisoner made, was only this, that he was threatned into the Confession that he had made, and was in such a Consternation, that he did not know what he said or did. But then it was sworn by two Witnesses, that there was no such thing as any threatning made use of; but that he made a free and voluntary Confession, only with this Addition at first; That he told the Lord Mayor, he had sold his Wife for five Shillings: But not being able to name either the Person or the Place where she might be produc'd, that was look'd

upon as too frivolous to out-weigh Circumstances, that were Proofs too apparent.

The Information of *Thomas Lofthouse*,
of *Rufforth*, taken upon Oath the
Twenty fourth Day of April 1690,

WHO sayeth and deposeth, That one
William Barwick, who lately Married this Informant's Wife's Sister came to this Informant's House, about the fourteenth Instant, and told this Informant, he had carried his Wife to one *Richard Harrison's* House in *Selby*, who was Uncle to him, and would take care of her; and this Informant hearing nothing of the said *Barwick's* Wife, his said Sister-in-Law, imagined he had done her some mischief, did Yesterday go to the said *Harrison's* House in *Selby*, where he said he had carried her to, And the said *Harrison* told this Informant, he knew nothing of the said *Barwick*, or his Wife, and this Informant doth verily believe the said *Barwick* to have Murdered her.

Thomas Lofthouse.

*Jurat die & Anno
super dicto coram me,*

S. Dawson, Mayor.

The

The Examination of the said *William Barwick*, taken the Day and Year above said,

WHO sayeth and Confesseth, That he this Examinant, on Monday was Seventh Night, about Two of the Clock in the Afternoon, this Examinant was walking in a Close, betwixt Cawood and Wistow; and he farther sayeth, that he threw his said Wife into the Pond, where she was drown'd, and the day following towards the Evening, got a Hay-spade at a Hay-stake in the said Close, and made a Grave beside the said Pond, and Buried her;

William Barwick.

*Exam. capt. die
& Anno super dict.
coram me,*

S. Dawson, Mayor.

The Examination of *William Barwick*,
taken the Twenty fifth day of April
1690,

WHO sayeth and confesseth, That
he carried his Wife over a certain
Wain-Bridge, called Bishopdike-bridge, be-
twixt Cawood and Sherburn; and within a
Lane about One Hundred Yards from the
said Bridge, and on the Left-hand of the said
Bridge, he and his Wife went over a Stile,
on the Left-hand of a certain Gate, entring
into a certain Close, on the Left-hand of
the said Lane; and in a Pond in the said
Close, adjoining to a Quick-wood-hedge,
did drown his Wife, and upon the Bank of
the said Pond, did bury her: And further,
that he was within sight of Cawood Castle,
on the Left-hand; and that there was but
one Hedge betwixt the said Close, where he
drownd his said Wife, and the Bishopslates
belonging to the said Castle;

William Barwick.

*Exam. capt. die
& Anno super dict.
coram me,*

S. Dawson, Mayor.

On

On Tuesday September the Seventeenth
1690, at York Affizes.

T Thomas Lofthouse of Rufforth, within
Three Miles of York City, sayeth
that on Easter Tuesday last, about half an
Hour after Twelve of the Clock, in the day
time, he was Watering Quickwood, and as
he was going for the second Pail, there ap-
peared walking before him, an Apparition
in the Shape of a Woman, soon after she sat
down over against the Pond, on a Green-
Hill, he walked by her as he went to the
Pond, and as he came with the Pail of Wa-
ter from the Pond, looking side-ways to see
if she sat in the same Place, which he saw
she did; and had on her Lap something like
a white Bag, a dandling of it (as he thought)
which he did not observe before: After he
had emptied his Pail of Water, he stood in
his Tard, to see if he could see her again;
but could not: He says her Apparel was
brown Cloaths, Wastecoat and Petticoat, a
white hood, such as his Wifes Sister usually
were, and her Face looked extream Pale, her
Teeth in sight, no Gums appearing, her Vi-
sage being like his Wifes Sister, and Wife to
William Barwick.

Signed

Thomas Lofthouse,

THE

THE Second was a Murder committed by one *Edward Mangall*, upon the Body of *Elizabeth Johnson* alias *Kingrose*, the fourth of *September* last past, at a Place called *King's Causey*, near *Adlingfleet*, in the County of *York*. He had got her with Child; at least as she pretended; and was brought to Bed of a Boy, which she called *William*, and laid him to *Mangall's* Charge, and required him to Marry her: which he refused at first to do; but afterwards pretending to make her his Wife, bid her go before him down *Kings Causey*, towards the Church, and he would follow her, as he did; but knock'd out her Brains in a *Close* by the Way, and at the same time, as was shrewdly suspected, kill'd the Child.

This *Mangall* being Examined by Mr. *William Mauleverer*, the *Coroner*, confessed that he had Murder'd the Woman; but denied that he meddl'd with the Boy. And being ask'd why he Murder'd the Woman, he made answer that the Devil put him upon it; appearing to him in a flash of Lightning, and directing him where to find the *Club*, wherewith he committed the Murder. So ready is the Devil with his Temptations, when he finds a Temper easie to work upon.

He was Convicted and found Guilty upon the Evidence of *Ann Hinde*, and his own Confession to the *Coroner*, as may be seen by

by the Information annexed; and was there-
upon Sentenced to Death, and order'd to be
hang'd in Chains, as Barwick was before
him, he making no Defence for himself for
so foul and horrid a Murder, but that he was
tempted thereto by the Devil.

Informations taken upon Oath, September
the 10th 1690.

The Information of *Ann Hinde*, Wife
of *James Hinde*, of *Adlingfleet*, in
the County of *York*, Husband-man,
upon her Oath saith;

That on Monday, the first of Septem-
ber, one *Elizabeth Johnson*, alias
Ringrose, came to her House in the Evening,
with a Child she called *William*; and the
said *Elizabeth* the next Day told this De-
ponent, That the said *Elizabeth* was going
to *Gawthorpe*, in the County of *Lincoln*, to
seek for one *Edward Mangall*, who had got
her with that Child, to see if he would
Marry her: Upon which this Deponent
went with the said *Elizabeth*, to perswade
him to Marry her; but he denied having any
dealings with her. But this Deponent doth
further Depose, That on the fourth of Sep-
tember, the said *Edward* came to this De-
ponents House, and asked for the said
Eliza-

Elizabeth; if she were there she might serve a Warrant on him, if she had one, for he was going to Rawclyff, to consult his Friends about it; and after some private Discourse had betwixt the said Edward and the said Elizabeth, the said Elizabeth told this Deponent, that he said, The said Elizabeth might go down King's-Cawsey; and he would follow her, and Marry her: And this Deponent did see the said Elizabeth go down King's-Cawsey; and a little after this Deponent saw the said Edward also go down the King's-Cawsey; and after that, this Deponent did not see the said Elizabeth; nor the said Child till she saw them lye dead.

Ann Hinde.

Capt. 10. die

Septembris 1690,

By me

W. Mauleverer.

Un. Coron. Commit. prædict.

THE

THE Examination of Edward Mangall upon the Murder of Elizabeth Johnson alias Ringrose, taken before me William Mauleverer Gent. one of the Coroners of our Sovereign Lord and Lady King William and Queen Mary, &c.

THE said Edward Mangall did confess, that he did Murder the said Elizabeth Johnson alias Ringrose, upon the Fourth Day of September instant, in a Close nigh to King's-Cawsey, he being asked the Reason, said the Devil put him upon it, appearing to him in a Flash of Lightning; but denied that he medled with William Johnson alias Ringrose the Child.

Taken the 10th of

September 1690.

By me

W. Mauleverer, Coroner.

VOICES.

Cicero de Divinatione. Lib. I.

Sape etiam & in præliis Fauni auditæ,
 & in rebus turbidis veridicæ voces ex
 occulto missæ esse dicuntur. Cujus generis
 duo sunt ex multis exempla, sed maxima.
 Nam non multo ante Urbem captam exau-
 dita vox est à Luce Vesta, qui à Palatii
 radice in novam viam devectus est, ut muri
 & portæ reficerentur: futurum esse, nisi pro-
 visum esset, ut Roma caperetur. Quod
 neglectum eum caveri paterat, post acceptam
 illam maximam cladem explicatum est. Ara
 enim Atro loquenti, quam septam videmus,
 & adversus eum locum consecrata est.

i. e. Often even in Battles have the Gods of
 the Woods been heard to speak, and in
 troublesome Times, when the Affairs of Go-
 vernments have gone wrong, and been in
 disorder and turmoil, Voices have been
 known to steal upon the Ears of Persons,
 that came as it were from a Corner, but
 they knew not whence, and told them Im-
 portant Truths. Of which kind there are
 out of a great many, two Examples, and
 those indeed very rare and extraordinary.
 For not long before the City was taken, a
 Voice was heard from the Grove of Vesta,
 which

which went from the foot, and Basis of the Palace, sloping and bending into a new Road, that the City Walls and Gates should be repaired: And that unless care was taken of it, the consequence would be, that Rome would be taken. This being omitted, when Provision might have been made, was explained after that most signal and dreadful Overthrow. For the Altar, which we see inclosed, and that fronts that Place, was a consecrated Altar.

— Neque solum deorum voces Pythagorei observaverunt, sed etiam hominum, quæ vocant omina —

i. e. Neither did the Pythagorean Philosophers observe the Voices of Gods only, but also those of Men, which they called Omens.

“ Nero — Et l'on dit qu'on entendoit un son de trompette dans les collines d'alentour, des gémissemens sur le tombeau de sa mere! ”

Nero they say heard the sound of a Trumpet among the Hills and the Rocks round about him, and groans over the Tomb of his Mother.

In the Life of King Henry IV of France, written by the Arch-Bishop of Paris, it is recorded,

corded, That *Charles IX* (who caused the Massacre) was wont to hear Screaches, like those of the Persons Massacred.

St. Augustin heard a Voice, saying, *TOLLE, LEGE*, Take, Read. He took up his Bible, and dipt on *Rom. 13. 13.* *Not in rioting and drunkenness, not in chambering and wantonness, &c.* and reformed his Manners upon it.

One *Mr. Smith* a Practitioner of Physick at *Tamworth* in *Warwickshire*, an understanding sober Person, reading in *Hollinshead's Chronicle*, found a relation of a great Fight between *Vortigern* and *Hengest*, about those parts, at a place called *Colemore*: A little time after, as he lay awake in his Bed, he heard a Voice, that said unto him, *You shall shortly see some of the Bones of those Men and Horses slain, that you read of*: He was surprized at the Voice, and asked in the Name of God, who it was that spoke to him. The Voice made answer, that he should not trouble himself about that; but what he told him should come to pass. Shortly after, as he went to see *Colonel Archer* (whose Servants were digging for Marle) he saw a great many Bones of Men and Horses; and also Pot-sherds; and upon the view it appeared to be according to the Description in *Hollinshead's Chronicle*; and it was the place where the Fight was; but it is now called *Blackmore*.

This

This was about the Year 1683, and I had the Account from my worthy Friend and old Acquaintance *Thos. Mariet* of *Warwickshire*, Esq; who is very well acquainted with *Mr. Smith* aforesaid,

Extracts out of the Book, Entitled *Relation de la Nouvelle France*, 1662, and 1663.

“ *Les Sauvages* avoient eu de presentiments aussi bien que les *Francois*, de cet horrible Tremble-terre. Voicy la deposition d’un sauvage agé 20. fort innocente, simple, & sincere. La nuit du 4. ou 5. de Febr. 1663. estant entièrement éveillée, & en plein jugement, assise comme sur mon sein, j’ay entendre une voix distincte & intelligible, qui m’a dit, Il doit arriver aujourd’huy de choses estrangees, la Terre doit tremble. Je me trouveray pour lors saisie d’une grand frageur, parce que je ne voyois personne d’où peut provirir cette voix: Remplie de crainte, ja taschay d’en dormir avec assez de peine: Et le jour estant venu, je dis a mon mary ce qui m’estoit arrivé. Sur le 9. ou le 10. heure de mesme jour, allant au bois pour buscher, à peine j’estois entrée en la Forest que la mesme voix se fit — entendre, me disant mesme chose, & de la mesme facon que la nuit precedente: La peur fuit bien plus grande, moy estant tout seale.

The Wild Inhabitants, as well as the *French*, had Presages of that dreadful Earthquake. See here the Deposition of a Wild *Indian* about 26 Years of Age, who was very Innocent, Simple, and Sincere. On the Night of the 4th or 5th of *February*, in the Year 1663, being perfectly awake, and in sound Judgement, and setting up as it were in my Bed, I heard a Distinct and Intelligible Voice, that said to me, There will happen to Day many strange Things. The Earth it self will quake and tremble. I found my self seized with an extraordinary Fear, because I saw no Person from whom the Voice could proceed. I, full of Terror, with great Difficulty, endeavour'd to Compose my self to Sleep. And as soon as it was Day I told my Husband what had happen'd to me. About Nine or Ten of the Clock the same Day, going to a Forrest a Wood-gathering, I was scarce got into the Brow of the Forrest, but I heard the same Voice again, which told me the same thing, and in the same manner as it had done the Night before. My Fear was much greater this time, because I was all alone. She got her Burden of Wood, and met her Sister who comforted her, to whom she told this Story, and when she came to her Father's Caban, she told the same Story there; but they heard it without any Reflections.

La chose en demeure la, jusque
à 5. ou 6 heures du soir du même jour,
on vit un tremblement de Terre survenant, ils
reconnurent par expérience, que ce qu'ils
m'avoient entendu dire avant Midy, n'estoit
que trop vray.

i. e. — The Matter rested there, till about
3, or 6 of the Clock in the Evening of the
same Day, when an Earthquake coming sud-
denly upon us: Experience made them re-
collect and acknowledge that, what they
had heard me say before Noon, was but too
true.

“ *Envoyée au R. P. André Castillon*
“ *Provincial de la Province de France par*
“ *les Missioners de Peres de la Compagnie*
“ *de Jesu. Imprimé à Paris, 1664.*

i. e. Sent to the Reverend Father *Andrew Ca-*
stillon Provincial of the Province of *France*,
by the Missioners of the Fathers of the
Society of *Jesus*. Printed at *Paris* 1664.

“ *Livy* makes mention, that before the
“ coming of the *Gauls* to *Rome*, *Marcus*
“ *Ceditius* a *Plebeian* acquainted the Senate,
“ that passing one Night about twelve a
“ Clock through the *Via Nova*, he heard
“ a Voice (bigger than a Man's) which ad-
“ vised him to let the Senate know, the

“ *Gauls* were on their March to *Rome*.
 “ How those things could be, it is to be
 “ discoursed by Persons well versed in the
 “ Causes of Natural and Supernatural E-
 “ vents: For my Part I will not pretend
 “ to understand them, unless (according to
 “ the Opinion of some Philosophers) we
 “ may believe that the Air being full of
 “ Intelligences and Spirits, who foreseeing
 “ future Events, and commiserating the
 “ Condition of Mankind, give them warn-
 “ ing by these kind of Intimations, that
 “ they may the more timely provide and
 “ defend themselves against their Calamities.
 “ But whatever is the Cause, Experience as-
 “ sures us, that after such denuntiations,
 “ some extraordinary thing or other does
 “ constantly happen.

I M.



IMPULSES.

Cicero de Natura Deorum. Lib. II.

PRATEREA ipsorum Deorum sæpe præsentia, quales supra commemoravi, — declarant, ut ab his, & Civitatibus, & singulis Hominibus consuli. Quod quidem intelligitur etiam significationibus rerum futurarum, quæ tum dormientibus, tum Vigilantibus portentantur. — Nemo vir magnus sine aliquo afflatu divino unquam fuit.

i.e. Moreover the frequent presence of the Gods themselves, as I have above mention'd, plainly manifest, that they preside, with their good Advice, as Guardians, not only over Cities, but particular Men. This may be likewise certainly understood by the several Significations of future Events, which are predicted to Men both Sleeping and Waking — there was never any one single great Man, but what has, in some measure, partaken of this Divine Inspiration.

Oliver Cromwell had certainly this Afflatus. [One that I knew, that was at the Battle of *Dunbar*, told me that *Oliver* was carried on with a Divine impulse; he did Laugh so excessively as if he had been Drunk; his Eyes sparkled with Spirits. He obtain'd a great

great Victory; but the Action was said to be contrary to Human Prudence. The same Fit of Laughter seiz'd *Oliver Cromwell*, just before the Battle of *Naseby*; as a Kinsman of mine, and a great Favourite of his, Colonel *J. P.* then present testified. Cardinal *Mazerine* said, *That he was a lucky Fool.*

In one of the great Fields at *Warminster* in *Wiltshire*, in the Harvest, at the very time of the Fight at *Bosworth* Field, between King *Richard III.* and *Henry VII.* there was one of the Parish took two Sheaves, crying (with some intervals) *Now for Richard, Now for Henry*; at last lets fall the Sheaf that did represent *Richard*; and cryed, *Now for King Henry, Richard is Slain.* This Action did agree with the very Time Day and Hour. When I was a School-Boy I have heard this confidently delivered by Tradition, by some old Men of our Country.

Monsieur de Scudery in his Poem, Entitled *Rome Vaincue*, fancies an Angel to be sent to *Alaric* to impell him to over-run the *Roman* Empire with his Swarms of Northern People. The like may be fancied upon all Changes of Government; when Providence defines the Ends, it orders the Means.

By way of parallel to this, the Pope by the like instinct, being at *Rome* in the consistory,

history, did speak of the Engagement in the Famous Battle of *Lepanto*, and that the Christians were Victors. The Fight at Sea being 200 Miles or more distant from them,

King *Charles* the First, after he was Condemned, did tell Collonel *Tomlinson*, that he believed, *That the English Monarchy was now at an end*: About half an Hour after, he told the Colonel, *That now he had assurance by a strong impulse on his Spirit, that his Son should Reign after him*. This Information I had from *Fabian Philips* Esq; of the Inner-Temple, who had good Authority for the Truth of it: I have forgot who it was.

The Lord *Roscomon*, being a Boy of Ten Years of Age at *Cæn* in *Normandy*, one Day was (as it were) madly extravagant in Playing, Leaping, getting over the Table-Boards, &c. He was wont to be sober enough: They said, God grant this bodes no ill Luck to him; in the heat of this Extravagant Fit, he cries out, my Father is Dead. A Fortnight after, News came from *Ireland*, that his Father was Dead. This Account I had from Mr. *Knolles*, who was his Governour, and then with him; since Secretary to the Earl of *Strafford*, and I have heard his Lordships Relations confirm the same.

A very good Friend of mine and old Acquaintance, hath had frequent Impulses; When he was a Commoner at *Trin. College Oxford*, he had several. When he rode towards the *West* one time in the Stage Coach, he told the Company, We shall certainly be Robbed, and they were so. When a Brother of his a Merchant died, he left him with other Effects, a share of a Ship, which was returning from *Spain*, and of which News was brought to the *Exchange* at *London* of her good Condition; he had such an Impulse upon his Spirit, that he must needs sell his Share, though to loss; and he did sell it. The Ship came safe to *Cornwal* (or *Devon*) and somewhere afterwards fell upon the Rocks and sunk: Not a Man Perished; but all the Goods were lost except some Parrots, which were brought for Queen *Katherine*.

The good Genius of *Socrates* is much remembered, which gave him Warning. The *Ethnick* Genij are Painted like our Angels; strong Impulses are to be referred to them. The Learned Dr. *John Pell*, hath told me, that he did verily believe, that some of his Solutions of difficult Problems were not done *Sine Divino auxilio*.

Mr. *J. N.* a very understanding Gentleman, and not Superstitious, Protested to me, That when he hath been over-perswaded by Friends to Act contrary to a strong Impulse, that he never Succeeded.

KNOCK.

KNOCKINGS.

MR. *Baxter's Certainty of the World of Spirits.* " A Gentleman formerly seemingly Pious, of late Years hath fallen into the Sin of Drunkenness; and when he has been Drunk, and slept himself Sober, something Knocks at his Bed-head, as if one knock'd on a Wainscot; when they remove the Bed, it follows him besides loud Noises on other Parts where he is, that all the House heareth.

" It poseth me to think what Kind of Spirit this is, that hath such a Care of this Man's Soul, (which makes me hope he will recover.) Do good Spirits dwell so near us? Or, are they sent on such Messages? Or, is it his Guardian Angel? Or, is it the Soul of some Dead Friend, that suffereth, and yet retaining Love to him, as *Dives* did to his Brethren, would have him saved? God keepeth yet such things from us in the Dark.

Major *John Morgan* of *Wells* did averr, That as he lay in Bed with Mr. — *Barlow* (Son of the Dean of *Wells*) they heard Three distinct Knocks on the Bed; *M. Barlow* shortly after fell Sick and Died.

Three or four Days before my Father Died, as I was in my Bed about Nine o'Clock

Clock in the Morning perfectly awake, I did hear three distinct Knocks on the Beds head, as if it had been with a Rule or Formula.

Mr. *Hierome Banks* as he lay on his Death Bed, in *Bell-yard*, said, Three Days before he died, that Mr. *Jennings* of the *Inner-Temple* (his great Acquaintance, Dead a Year or two before) gave three Knocks, looked in, and said, Come away. He was as far from believing such things as any Man.

Mr. *George Ent* of the *Middle Temple*, told me some Days before he died, that he had, such a *Deceptio Visus*, as he called it.

" In *Germany* when one is to dye out of
" ones Family, or some Friends, there will
" sometimes likewise happen some Token
" that signifieth the Death of one, e.g. some
" (or one) in the House heareth the Noise,
" as if a Meal-sack fell down from on
" high upon the Boards of the Chamber;
" they presently go up thither, where they
" thought it was done, and find nothing;
" but all things in Order.

" Also at *Berlin*, when one shall Die out
" of the Electoral House of *Brandenburgh*,
" a Woman Drest in White Linnen appears
" always to several, without speaking, or
" doing any harm, for several Weeks be-
" fore. This from *Jassen Belshazer Cran-*
" mer, a *Saxon* Gentleman.

B L O W S

BLOWS INVISIBLE

MR. *Brograve* of *Hamel* near *Puckridge* in *Hertfordshire* when he was a young Man, Riding in a Lane in that Country, had a Blow given him on his Cheek (or Head.) He looked back and saw that no Body was near behind him; anon he had such another Blow; I have forgot if a Third. He turn'd back and fell to the Study of the Law; and was afterwards a Judge. This Account I had from Sir *John Penruddock* of *Compton-Chamberlain* (our Neighbour) whose Lady was Judge *Brograve's* Niece.

Newark (Sir G. L's.) has Knockings before Death. And there is a House near *Canterbury Garden* that has Warnings. The Papists are full of these Observations.

The like Stories are reported of Others.



PROPHESIES.

Cicero de Divinatione Lib. I. — *gen-*
tem quidem nullam video, neq; tam
humanam atq; doctam; neq; tam immanem
tam; barbaram, quæ non significari futura,
Et à quibusdam intelligi, prædiciq; posse
conferat.

I know of no Country either so Polished and Learned, or so Rude, Barbarous and Unciviliz'd, but what always allowed that some particular Persons are gifted with an insight into Futurity, and are endued with a Talent of Prediction.

To pass by the Prophecies of Holy Writ, the Prophecies of *Nostradamus* do foretel very strangely; but not easily understood till they are fulfilled. The Book is now common.

Peter Martyr in his *Decades*, tells us, That there was a Prophet among the Salvages in *America*, that did foretel the coming in of Strangers in Ships, which they had not known.

The Prophecies of *St. Malachi*, are exceeding strange. He describes the Popes by their Coats of Arms, or their Names, or their Manners: If his Prophecies be true, there will be but 15 Popes more. It is

Printed

Printed in a Book in Oct. Entitled *Buc-
lini Historia Nucleus*, 1654, in calce Libri
thus, *Prophetia Malachie Monachi Bango-
rensis, & A. Episcopi Ardinensis, Hiber-
nie Primatis*. 1665, in two Leaves.

Mr. *Lancelot Morehouse* in the time of
the Civil Wars, rescued a Sheet of Parch-
ment in *Quarto* most delicately Writ, from
a Taylor's Sheers. It was part of a Book,
and was a Prophecy concerning *England* in
Latin Hexameters; I saw it 1649. It
pointed at our late Troubles: He gave it to
Seth Ward, Bishop of *Salisbury*, and is
lost among other good Papers.

In a Book of Mr. *William Lilly's* are ^{asonar-}
Hieroglyphick Prophecies, viz. of the ^{chus: Or,}
great Plague of *London*, expressed by Graves ^{No Monar-}
and Dead Corpses; and a Scheme with af-
cending (the Sign of *London*) and no Pla-
nets in the XII Houses. Also there is the
Picture of *London* all on Fire, also Moles
creeping &c. perhaps Mr. *Lilly* might be
contented to have People believe that this
was from himself. But Mr. *Thomas Flat-*
man (Poet) did affirm, that he had seen those
Hieroglyphicks in an old Parchment Manu-
script Writ in the time of the Monks.

In the Nave of the Cathedral Church
at *Wells*, above the Capitals of two
Pillars, are the Head of the King, and the
Head of a Bishop: It was foretold, that
when a King should be like that King,
and

and a Bishop like that Bishop that Abbots should be put down, and Nuns should Marry: Above the Arch, is an Abbot or Monk with his Head hanging downwards; and a Nun with Children about her. The inside of the Arch is Painted Blew, and adorn'd with Stars, to signifie the Power and Influence of the Stars. This Prophecy was Writ in Parchment, and hung in a Table on one of those Pillars, before the Civil Wars. Dr. *Duck* (who was Chancellor of *Wells*) said, that he had seen a Copy of it among the Records of the *Tower* at *London*. It was Prophecy'd 300

Years before the Reformation. Bishop *Knight*, was Bishop here at the Reformation, and the Picture (they say) did resemble him.

In the *Spanish* History it is mentioned, that a Vault being open'd in *Spain*, they found there *Moors*, Heads, and some Writings that did expresse, When People resembling those Heads should come into *Spain*, they would conquer that Country: And it was so. See this Story more at large in *James Howell's* Letters.

There is a Prophecy of *William Tyndal*, poor Vicar of *Welling* in the County of *Hertford*, made in the beginning of Queen *Elizabeth's* Reign. I have seen it: It is in *English* Verse, two Pages and an half in Folio. It foretold our late Wars. I know one that read it Forty Years since.

Before the Civil Wars there was much
talk of the Lady's Prophecies;
for which she was kept Prisoner in the
Sexte. verere Deo, vit a tibi terminus in-
Stat.
and Wife to Sir John
of Castlebarrow, and
I heard his Justice in Ireland
have heard his Kinsman (Cousin) (Cousin)
of (Dorset) say, that the being in Lon-
don (I think in the Tower) did tell the ve-
ry
Q. Thou Sixth King to God due Honours
(pay,

Remember *Prince* soon after thou'lt expire,

When thou behold'st thy Carbuncle dis-
(play,

Blaze against Blaze amidst the red'ning
(Fire.

These Verses were made by *George Buchanan*; but (perhaps) the Prediction was made by some *Second Sighted Person*. King *James* of *Scotland* the Sixth was taken with an Ague, at *Trinity College* in *Cambridge*; he removed to *Theobalds* (where he Died;) sitting by the Fire, the Carbuncle fell out of his Ring into the Fire, according to the Prediction. This Distich is Printed in the Life of King *James*.

Before

Before the Civil Wars there was much talk of the Lady *Annie Davys's* Prophecies; for which she was kept Prisoner in the *Tower of London*. She was Sister to the Earl of *Castlehaven*, and Wife to Sir *John Davys*, Lord Chief Justice in *Ireland*; I have heard his Kinsman (Counsellor *Davys* of *Shaftsbury*) say, that she being in *London* (I think in the *Tower*,) did tell the very Time of her Husband's Death in *Ireland*.

MIRANDA.



MIRANDA.

OUR *English* Chronicles do Record, That in the Reign of King *Henry III.* a Child was Born in *Kent*, that at two Years old Cured all Diseases. Several Persons have been Cured of the *King's-Evil* by the touching, or handling of a seventh Son. It must be a seventh Son, and no Daughter between, and in pure Wedlock.

Samuel Scot, seventh Son of Mr. *William Scot* of *Hendington* in *Wiltshire*, did when a Child, wonderful Cures by Touching only, viz. as to the *King's-Evil*, *Wenms*, &c. but as he grew to be a Man the Virtue did decrease, and had he lived longer, perhaps might have been spent. A servant Boy of his Father's was also a Seventh Son, but he could do no Cures at all. I am very well satisfied of the truth of this Relation, for I knew him very well, and his Mother was my Kinswoman.

'Tis certain, the Touch of a dead Hand, hath wrought wonderful Effects, e. g. one (a Painter) of *Stowel* in *Somersetshire* near *Bridge-water*, had a Wenn in the inside of his Cheek, as big as a Pullet's Egg, which by the Advice of one was Cured by once or twice Touching or Rubbing with a dead Woman's Hand, (*é contra*, to cure a Wo-

K

man,

man, a dead Man's Hand) He was directed first to say the Lord's Prayer, and to beg a Blessing. He was perfectly Cured in a few Weeks. I was at the Man's House who attested it to me, as also to the Reverend Mr. *Andrew Paschal*, who went with me.

Mr. *Davys Mell* (the famous Violinist, and Clock-maker) had a Child Crook-backed, that was Cured after the Manner aforesaid, which Dr. *Ridgely M.D.* of the College of Physicians, averr'd in my hearing.

The Curing of the *King's-Evil* by the Touch of the King, does much puzzle our Philosophers: For whether our Kings were of the House of *York*, or *Lancaster*, it did the Cure (*i. e.*) for the most part. 'Tis true indeed at the Touching there are Prayers Read, but perhaps, neither the King attends them nor his Chaplains.

In *Somersetshire*, 'tis confidently reported, that some were Cured of the *King's-Evil*, by the Touch of the Duke of *Monmouth*: The Lord Chancellor *Bacon* saith, "That Imagination is next Kin to Miracle-working Faith,

When King *Charles I.* was Prisoner at *Carisbrook* Castle, there was a Woman Touch'd by him, who had the *King's-Evil* in her Eye, and had not seen in a Fortnight be-

fore.

fore, her Eye-lids being glued together : As they were at Prayers (after the Touching) the Woman's Eyes opened. Mr. *Seymer Bowman*, with many others were Eye-witnesses of this.

At *Stretton* in *Hertfordshire* in Anno 1648. when King *Charles I.* was Prisoner, the Tenant of the Mannor-House there, sold excellent Cyder to Gentlemen of the Neighbourhood ; where they met privately, and could Discourse freely, and be merry, in those Days so troublesome to the Loyal Party. Among others that met, there was old Mr. *Hill* B. D. Parson of the Parish, *Quondam* Fellow of *Brazen-Nose* College in *Oxford*. This Venerable good old Man, one Day (after his accustomed Fashion) standing up, with his Head uncovered to Drink his Majesty's Health, saying, *God blest our Gracious Sovereign*, as he was going to put the Cup to his Lips, a Swallow flew in at the Window, and pitched on the Brim of the little Earthen Cup (not half a Pint) and sipt, and so flew out again. This was in the Presence of the aforesaid Parson *Hill*, Major *Gwillim*, and two or three more, that I knew very well then, my Neighbours, and whose joint Testimony of it I have had more than once, in that very Room. It was in the Bay-Window in the Parlour there ; Mr. *Hill's* Back was next to the Window. I cannot doubt of the Veracity of the Wit-

nesses. This is Printed in some Book that I have seen, I think in Dr. *Fuller's* Worthies. The Cup is preserved there still, as a Rarity.

In Dr. *Bolton's* Sermons, is an Account of the Lady *Honywood*, who despaired of her Salvation. Dr. *Bolton* endeavoured to comfort her: Said she, (holding a *Venice-Glass* in her Hand) I shall as certainly be Damned, as this Glass will be Broken: And at that Word, threw it hard on the Ground; and the Glass remained sound; which did give her great comfort. The Glass is yet preserved among the *Cimelia* of the Family. This Lady lived to see descended from her (I think) Ninety, which is mentioned by Dr. *Bolton*.

William Backhouse of *Swallowfield* in *Berkshire* Esq; had an ugly Scab that grew on the middle of his Forehead, which had been there for some Years, and he could not be cured; it became so nauseous, that he would see none but his intimate Friends: He was a learned Gentleman, a Chymist and Antiquary: His Custom was, once every Summer to Travel to see Cathedrals, Abbeys, Castles, &c. In his Journey, being come to *Peterborough*, he dreamt there, that he was in a Church and saw a Hearse, and that one did bid him wet his Scab, with the drops of the Marble. The next Day he went to Morning-Service, and afterwards

going about the Church, he saw the very Hearse (which was of Black Say, for Queen *Katherine*, Wife to King *Henry VIII.*) and the Marble Grave-Stone by. He found Drops on the Marble, and there were some Cavities, wherein he dipt his Finger, and wetted the Scab: In Seven Days it was perfectly Cured. This accurate and certain Information, I had from my worthy Friend *Elias Asmole* Esq; who called Mr. *Backhouse* Father, and had this Account from his own Mouth. *May - Dew* is a great Dissolvent.

Arise Evans had a fungous Nose, and said, it was revealed to him, that the King's Hand would Cure him: And at the first coming of King *Charles II.* into *St. James's Park* he Kiss'd the King's Hand, and rubbed his Nose with it; which disturbed the King, but Cured him. Mr. *Asmole* told it me.

In the Year 1694, there was Published,

A true Relation of the Wonderful Cure of *Mary Mallard* (Lame almost ever since she was Born) on *Sunday* the 26th of *November* 1693.

With the Affidavits and Certificates of the Girl, and several other credible and worthy Persons, who knew her both before and since her being Cured. To which is added, A Letter from Dr. *Wekwood*, to the Right Honourable the Lady Mayorefs, upon that Subject.

Subject. *London* Printed for *Richard Baldwin*, near the *Oxford Arms* in *Warwick Lane*. 1694.

A Narrative of the late extraordinary Cure, wrought in an Instant upon Mrs. *Eliz. Savage* (Lame from her Birth) without using of any Natural means.

With the Affidavits which were made before the Right Honourable the Lord Mayor; and the Certificates of several Credible Persons, who knew her both before and since her Cure.

Enquired into with all its Circumstances, by Noted Divines, both of the Church of *England*, and others: And by Eminent Physicians of the College: And many Persons of Quality, who have expressed their full satisfaction.

With an Appendix, attempting to prove, that Miracles are not ceased. *London*, Printed for *John Dunton* at the *Raven*, and *John Harris* at the *Harrow* in the *Poultry*. The *London* Divines would have my Annotations of these two Maids expunged.



MAGICK.

IN *Barbary* are Wizards, who do smear their Hands with some Black Ointment, and then do hold them up to the Sun, and in a short time you shall see Delineated in that Black Stuff, the likeness of what you desire to have an Answer of. It was desired to know, whether a Ship was in safety, or no. There appeared in the Woman's Hand the perfect Lineaments of a Ship under Sail. This Mr. *W. C.* a Merchant of *London*, who was Factor there several Years, protested to me, that he did see. He is a Person worthy of Belief.

A Parallel Method to this is used in *England*, by putting the White of a New laid Egg in a Beer Glass, and expose it to the Sun in Hot Weather, as *August*, when the Sun is in *Leo*, and they will perceive their Husband's Profession.

There are wonderful Stories of the *Banians* in *India*, viz. of their Predictions, Cures &c. of their charming Crocodiles, and Serpents; And that one of them walkt over an Arm of the Sea, he was seen in the middle, and never heard of afterwards.

The last Summer, on the Day of St. *John Baptist* (1694) I accidentally was walking in the Pasture behind *Montague House*

it was XII a Clock. I saw there about two or three and Twenty Young Women, most of them well Habited, on their Knees very busie, as if they had been Weeding. I could not presently learn what the Matter was; at last a Young Man told me, that they were looking for a Coal under the Root of a Plantain, to put under their Head that Night, and they should Dream who would be their Husbands: It was to be sought for that Day and Hour.

The Women have several Magical Secrets handed down to them by Tradition, for this purpose, as, on St. Agnes Night, 21 Day of January, take a Row of Pins, and pull out every one, one after another, saying a *Pater Noster*, or (*Our Father*), sticking a Pin in your Sleeve, and you will Dream of Him, or Her, you shall Marry. Ben Johnson in one of his Masques makes some mention of this.

And on sweet Saint Agnes Night

Please you with the promis'd Sight,

Some of Husbands, some of Lovers,

Which an empty Dream discovers.

Another.

Another. *To know whom one shall
Marry.*

You must lie in another County, and
knit the left Garter about the Right Legged
Stocking (let the other Garter and Stocking
alone) and as you rehearse these following
Verses, at every Comma, knit a Knot.

This Knot I knit,

To know the thing, I know not yet,

That I may see,

*The Man (Woman) that shall my Hus-
(band (Wife) be,*

How he goes, and what he wears,

And what he does, all Days, and Tears.

Accordingly in your Dream you will see
him: if a Musician, with a Lute or other
Instrument; if a Schollar, with a Book,
or Papers.

A Gentlewoman that I knew, confessed
in my hearing, that she used this Method,
and dreamt of her Husband whom she had
never seen: About two or three Years after,
as she was on *Sunday* at Church, (at our
Lady's Church in *Sarum*) up pops a young
Oxonian in the Pulpit: She cries out pre-
sently to her Sister, This is the very Face

of

of the Man that I saw in my Dream. Sir
William Soames's Lady did the like.

Some say
 any other
 New Moon
 is as good,

Another way, is, to Charm the Moon
 thus; At the first appearance of the New
 Moon after New Years Day, go out in the
 Evening, and stand over the Spars of a Gate
 or Stile, looking on the Moon, and
 say,

In York-
 shire they
 kneel on a
 Ground-
 fast Stone.

All Hail to the Moon, all Hail to thee,

I prithee good Moon reveal to me,

*This Night, who my Husband (Wife)
 must be.*

You must presently after go to Bed.

I knew two Gentlewomen that did thus
 when they were young Maids, and they
 had Dreams of those that Married them.

Alexander Tralianus, of Curing Diseases
 by Spells, Charms, &c. is cited by *Casau-*
bon, before *John Dee's* Book of *Spirits*.
 It is now Translated out of the Greek into
English.

Moreri's Great Historical, Geographical, and
 Poetical Dictionary. *Abraoudabra*, a My-
 sterious Word, to which the Superstitious in
 former Times attributed a Magical Power
 to expel Diseases, especially the Tertian-
 Ague, worn about their Neck in this man-
 ner.

Some

Some think, that *Basilides* the Inventor;
intends the Name of GOD by it. The
Method of the Cure was prescribed in these
Verses.

Inscribes Chartæ quod dicitur Abracadabra

Sapius, & subter repotes, sed detrabe sum
(mam)

Et magis atq; magis desunt elementa figuris

Singula quæ semper capies & cætera figes,

Donec in angustum redigatur Litera Commæ,

His lima nexis colla redimire memento.

Talia languentis conducent Vincula collo,

Lethalesq; obigent (miranda potentia) mor-
(bos)

Abracadabra, strange mysterious Word,

In Order writ, can wondrous Cures afford,

This be the Rule:—A Strip of Parchment
(take,

Cut like a Pyramid revers'd in Make.

Abracadabra, first at Length you name,

Line under Line, repeating still the same :

But

But at its End, each Line, one Letter less,
 Must then its Predecessor Line express,
 Till less'ning by degrees the Charm descends
 With Conic form, and in a Letter ends.
 Round the sick Neck the finish'd Wonder
 (tie,
 And pale Disease must from the Patient fly.

Mr. Schoot a German hath writ an excellent Book of Magick. It is prohibited in that Country. I have here set down three Spells, which are much approv'd.

To Cure an Ague,

Write this following Spell in Parchment, and wear it about your Neck. It must be writ Triangularly.

ABRACADABRA

ABRACADABR

ABRACADAB

ABRACADA

ABRACAD

ABRACA

ABRAC

ABRA

ABR

AB

A

With

With this Spell, one of *Wells*, hath cured above an Hundred of the Ague.

To cure the Biting of a Mad-Dog.

Write these Words in Paper, *Viz.*

Rebus Rubus Epitepscum, and give it to the Party, or Beast bit, to eat in Bread, or, &c. A Gentleman of good Quality, and a sober grave Person, did affirm, that this Receipt never fails.

To cure the Tooth-Ach: Out of Mr. *Asbmole's* Manuscript writ with his own Hand.

Mars, hur, abursa, aburse,

*Jesu Christ for Mary's sake,
Take away this Tooth-Ach.*

Write the Words three times; and as you say the Words, let the Party burn one Paper, then another, and then the last.

“ He says, he saw it experimented, and the
“ Party immediately cured.

Mr. *Asbmole* told me, that a Woman made use of a Spell to cure an Ague, by the Advice of Dr. *Nepier*, a Minister came to her, and severely reprimanded her, for making use of a Diabolical Help, and told her, she was in danger of Damnation for it,

it, and commanded her to burn it. She did so, and her Distemper returned severely; insomuch that she was importunate with the Doctor to use the same again. She used it, and had Ease. But the Parson hearing of it, came to her again, and thundred Hell and Damnation, and frightened her so, that she burnt it again. Whereupon she fell extremely Ill, and would have had it a third Time; but the Doctor refused, saying, That she had contemned and slighted the Power and Goodness of the Blessed Spirits (or Angels) and so she Died. The Cause of the Lady *Honywood's* Desparation, was that she had used a Spell to cure her.

*Jamblicus de Mysterijs de nominibus
Divinis.*

Prophyrius querit, cur Sacerdotes utantur nominibus quibusdam nihil significantibus? Jamblicus respondet, omnia ejusmodi nomina significare aliquid apud deos: quamvis in quibusdam significata nobis sint ignota, esse tamen nota quædam, quorum interpretationem divinitus accepimus, omnino verò modum meis significandi ineffabilem esse. Neque secundum imaginationes humanas, sed secundum intellectum qui in nobis est, divinis, vel potius simpliciore præstantiorique modo secundum intellectum dijs unitum. Auferendum igitur omnes excogitationes & rationales discursus, atque assimulationes, naturalis vocis ipsius congenitas, ad res positas
in.

innatum. Et quemadmodum character symbolicus divinæ similitudinis in se intellectualis est, atque divinus, ita hunc ipsum in omnibus supponere, accipereque debemus; &c.

Jamblicus, concerning the Mysteries relating to Divine Names. (one signed)

Porphyrus asks the Question, why Priests make Use of certain Names which carry with them no known Import or Signification? Jamblicus replies, That all and every of those sort of Names have their Respective Significations among the Gods, and that tho' the Things signified by some of them remain to Us unknown, yet there are some which have come to our Knowledge, the Interpretation of which we have received from Above. But that the manner of signifying by them, is altogether ineffable. Not according to Human Imaginations, but according to that Divine Intellect which Reigns within Us, or rather according to an Intellect that has an Union with the Gods, in a more Simple and Excellent manner. And whereas the Symbolical Character of the Divine Likeness is in it self Intellectual and Divine, so are we to take and suppose it to be. in All. &c.

To Cure an Ague, Tertian or Quartan.

Gather Cinquefoil in a good Aspect of ☿ to the ☾, and let the Moon be in the Mid-Heaven,

Heaven, if you can, and take ----- of the Powder of it in White-Wine: If it be not thus gathered according to the Rules of Astrology, it hath little or no Vertue in it. With this Receipt — one *Bradley*, a Quaker at *Kingston-Wick* upon *Thames*, (near the Bridge end) hath Cured above an Hundred.

To Cure the Thrush.

There is a certain Piece in the Beef, called the Mouse-Piece, which given to the Child, or Party so affected to Eat, doth certainly Cure the *Thrush*. From an experienced Midwife.

Another to Cure a Thrush.

Take a living Frog, and hold it in a Cloth, that it does not go down into the Child's Mouth; and put the Head into the Child's Mouth till it is Dead; and then take another Frog, and do the same.

To Cure the Tooth-Ach.

Take a new Nail, and make the Gum Bleed with it, and then drive it into an Oak. This did Cure *William Neal*, Sir *William Neal's* Son, a very stout Gentleman, when he was almost Mad with the Pain, and had a Mind to have Pistolled himself.

For

For the Jaundise.

The *Jaundise* is Cured, by putting the Urine after the first Sleep, to the Ashes of the *Ash-tree*, Bark of *Barberries*.

*To Cure a Bullock, that hath the Whisp,
(that is) Lame between the Clees.*

Take the Impression of the Bullock's Foot in the Earth, where he hath trod; then dig it up, and stick therein Five or Seven Thorns on the wrong side, and then hang it on a Bush to dry; and as that dries, so the *Bullock* heals. This never fails for *Wisps*. From Mr. *Pacy* a Yeoman in *Surrey*.

*To Cure a Beast that is Sprung, (that
is) Poysoned.*

It lights mostly upon Sheep.

Take the little red Spider, called a *Tent-bob* (not so big as a great Pins-Head) the first you light upon in the Spring of the Year, and rub it in the Palm of your Hand all to Pieces: and having so done, Piss on it, and rub it in, and let it dry; then come to the Beast and make Water in your Hand, and throw it in his Mouth. It Cures in a matter of an Hours time. This rubbing

L

serves

serves for a whole Year, and it is no Danger to the Hand. The chiefest Skill is to know whether the Beast be Poisoned or no. From Mr. *Pacy*.

To stanch Bleeding.

Cut an *Asb* of One, two or three Years Growth, at the very Hour and Minute of the Sun's entering into *Taurus*: A Chip of this applyed will stop it, If it is a Shoot, it must be cut from the Ground. Mr. *Nicholas Mercator*, Astronomer, told me that he had tried it with Effect. Mr. *G. W.* says the Stick must not be bound or holden; but dipp'd or wetted in the Blood. When King *James* the Second was at *Salisbury*, 1688. his Nose Bled near two Days; and after many Essays in vain, was stopp'd by this Sympathetick *Asb*, which Mr. *William Nash* a Chyrurgeon in *Salisbury* applied.

Against an Evil Tongue.

Take *Unguentum populeum* and *Vervain*, and *Hypericon*, and put a red hot Iron into it; you must anoint the Back Bone, or wear it on your Breast. This is printed in Mr. *W. Lilly's* Astrology. Mr. *H. C.* hath try'd this Receipt with good success.

Vervain

*Pervain and Dill,
Hinders Witches from their Will.*

A House (or Chamber) somewhere in London was Haunted; the Curtains would be rashed at Night, and awake the Gentleman that lay there, who was Musical, and a familiar Acquaintance of *Henry Laws*. *Henry Laws* to be satisfied did lie with him; and the Curtains were rashed so often. The Gentleman grew lean and Pale with the Frights. One Dr. — Cured the House of this Disturbance, and Mr. *Laws* said, That the Principal Ingredient was *Hyperricon* put under his Pillow.

In *Herefordshire*, and other Parts, they do put a cold Iron Bar upon their Barrells, to preserve their Beer from being sowed by Thunder. This is a common Practice in *Kent*.

To hinder the Night Mare, they hang in a String, a Flint with a Hole in it (naturally) by the Manger; but best of all they say, hung about their Necks, and a Flint will do it, that hath not a Hole in it. It is to prevent the Night Mare (*viz.*) the Hag from riding their Horses, who will sometimes Sweat all Night. The Flint thus hung does hinder it.

Mr. *Sp.* told me that his Horse which was Bewitched, would break Bridles and

strong Halters, like a *Sampson*. They fill'd a Bottle of the Horse's Urine, stopp'd it with a Cork and bound it fast in, and then bury'd it under Ground: And the Par-ty suspected to be the Witch fell ill, that he could not make Water, of which he Died. When they took up the Bottle, the Urine was almost gone; so, that they did believe, that if the Fellow could have lived a little longer, he had recovered.

It is a thing very common to Nail Horse-shoes on the Thresholds of Doors: Which is to hinder the Power of Witches that enter into the House. Most Houses of the *West* end of *London* have the Horse-shoe on the Threshold. It should be a Horse-shoe that one finds. In the *Bermudas*, they use to put an Iron into the Fire when a Witch comes in. *Mars* is Enemy to *Sa-turn*. There are very memorable Stories of Witches in *Gages* Survey of the *West-Indies* of his own Knowledge: Which see.

At *Paris* when it begins to Thunder and Lighten, they do presently Ring out the great Bell at the Abbey of *St Germain*, which they do believe makes it cease. The like was wont to be done heretofore in *Wilt-shire*; when it Thundred and Lightned, they did Ring *St. Adelm's* Bell, at *Malmesbury* Abbey. The Curious do say, that the Ring-ing of Bells exceedingly disturbs Spirits.

TRANS-

TRANSPORTATION

BY AN

INVISIBLE POWER.

*A Letter from the Reverend Mr. Andrew
Paschal B. D. Rector of Chedzoy in
Somerset. To John Aubrey, Esq; at
Gresham College London.*

S I R,

I Last Week received a Letter from a
Learned Friend, the Minister of *Barn-
stable* in *Devon*, which I think worthy your
Perusal. It was Dated *May 3. 1683.* and
is as follows. (He was of my time in *Queens
College* in *Cambridge*.)

There having been many Prodigious
things perform'd lately in a Parish adjoining
to that which Bishop *Sparrow* presented me
to, called *Cheriton* Bishop, by some discon-
tented Dæmon, I can easily remember that
I owe you an account thereof, in lieu of that
which you desired of me, and which I could
not serve you in.

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About

About *November* last, in the Parish of *Spreyton* in the County of *Devon*, there appeared in a Field near the Dwelling House of *Phil. Furze*, to his Servant *Francis Fry*, being of the Age of 21, next *August*, an Aged Gentleman with a Pole in his Hand, and like that he was wont to carry about with him when living, to kill Moles withall, who told the Young Man he should not be afraid of him; but should tell his Master, *i. e.* his Son, That several Legacies that he had bequeathed were unpaid, naming 10 s. to one, 10 s. to another, &c. *Fry* replied, that the Party he last named was Dead. The Spectrum replied, he knew that, but said it must be paid to (and named) the next Relation, These things being performed, he promised he would trouble him no farther. These small Legacies were paid accordingly. But the Young Man having carried 20 s. ordered by the Spectrum to his Sister Mrs. *Furze* of the Parish of *Staverton* near *Totness*, which Money the Gentlewoman refused to receive, being sent her, as she said, from the Devil. The same Night *Fry* lodging there, the Spectrum appear'd to him again, whereupon *Fry* challeng'd his Promise not to trouble him, and said he had done all he desired him; but that Mrs. *Furze* would not receive the Money. The Spectrum replied, that's true indeed; but bid him ride to *Totness* and buy a Ring

a Ring of that Value; and that she would take. Which was provided for her, and received by her. Then *Fry* rode homewards attended by a Servant of Mrs. *Furze*. But being come into *Spreyton* Parish, or rather a little before, he seem'd to carry an old Gentlewoman behind him, that often threw him off his Horse, and hurried him with such Violence, as astonish'd all that saw him, or heard how horridly the Ground was beaten; and being come into his Masters Yard, *Fry's* Horse (a mean Beast) sprung at once 25 Foot. The Trouble from the Man-Spectre ceased from this Time. But the old Gentlewoman Mrs. *Furze*, Mr. *Furze's* second Wife, whom the Spectre at his first appearance to *Fry*, called, That Wicked Woman my Wife, (though I knew her, and took her for a very good Woman) presently after appears to several in the House, viz. to *Fry*, Mrs. *Thomasin Gidley*, *Anne Langdon* Born in my Parish, and to a little Child which was forced to be removed from the House; sometimes in her own Shape, sometimes in Shapes more horrid, as of a Dog belching Fire, and of an Horse, and seeming to ride out of the Window, carrying only one Pane of Glass away, and a little piece of Iron. After this *Fry's* Head was thrust into a narrow space, where a Man's Fist could not enter, between a Bed

and a Wall; and forced to be taken thence by the strength of Men, all bruised and Bloody; upon this it was thought fit to Bleed him; and after that was done, the Binder was removed from his Arm, and convey'd about his Middle, and presently was Drawn so very straight, it had almost killed him, and was cut asunder, making an ugly uncouth Noise. Several other times with Handkerchiefs, Cravats and other Things he was near strangled, they were drawn so close upon his Throat. He lay one Night in his Periwig (in his Master's Chamber, for the more safety) which was torn all to Pieces. His best Periwig he inclosed in a little Box on the inside with a join'd-Stool, and other Weight upon it; the Box was snapped asunder, and the Wig torn all to flitters. His Master saw his Buckles fall all to Pieces on his Feet. But first I should have told you the Fate of his Shoe-strings, one of which a Gentlewoman greater than all exception, assured me, that she saw it come out of his Shoe, without any visible Hand, and fling it self to the farther end of the Room; the other was coming out too, but that a Maid prevented and helped it out, which crisp'd and curl'd about her Hand like a living Eel. The Cloaths worn by *Anne Langdon* and *Fry* (if their own) were torn to Pieces on their Backs. The same Gentlewoman, being the Daughter of the Minister of the Parish;

rish, Mr. *Roger Specott*, shewed me one of *Fry's* Gloves, which was torn in his Pocket while she was by. I did view it near and narrowly, and do seriously confess that it is torn so very accurately in all the Seams and in other Places, and laid abroad so artificially, and it is so dexterously tattered (and all done in the Pocket in a Minutes time) as nothing Human could have done it; No Cutler could have made an Engine to do it so. Other fantastical Frecks have been very frequent, as the marching of a great Barrel full of Salt out of one Room into another; an Andiron laying it self over a Pan of Milk that was Scalding on the Fire, and two Flitches of Bacon descending from the Chimney where they hung, and laid themselves over that Andiron. The appearing of the Spectrum (when in her own Shape) in the same Cloaths, to seeming, which Mrs. *Furze* her Daughter in Law has on. The intangling of *Fry's* Face and Legs, about his Neck, and about the Frame of the Chairs, so as they have been with great difficulty disengaged.

But the most remarkable of all happened in that Day that I passed by the Door in my return hither, which was *Easter-eve*, when *Fry* returning from Work (that little he can do) he was caught by the Woman Spectre by the Skirts of his Doublet, and carried into the Air; he was quickly miss'd
by

by his Master and the Workmen, and great enquiry was made for *Fran. Fry*, but no hearing of him; but about half an Hour after *Fry* was heard Whistling and Singing in a kind of a Quagmire. He was now affected as he was wont to be in his Fits, so that none regarded what he said; but coming to himself an Hour after, he solemnly protested, That the Demon carried him so high that he saw his Master's House underneath him no bigger than a Hay-cock, that he was in perfect Sense, and Prayed God not to suffer the Devil to destroy him; that he was suddenly set down in that Quagmire. The Workmen found one Shoe on one side of the House, and the other Shoe on the other side; his Perriwig was espied next Morning hanging on the top of a tall Tree. It was soon observed, that *Fry's* Part of his Body that had laid in the Mud, was much benumbed, and therefore the next *Saturday*, which was the Eve of *Low-Sunday* they carry'd him to *Crediton* to be let Blood; which being done, and the Company having left him for a little while, returning they found him in a Fit, with his Forehead all bruised and swoln to a great bigness, none being able to guess how it came, 'till he recovered himself; and then he told them, That a Bird flew in at the Window with a great Force, and with a Stone in its Mouth flew directly against his Forehead. The People

People looked for it, and found on the Ground just under where he sat, not a Stone, but a Weight of Brass or Copper, which the People were breaking, and parting it among themselves. He was so very ill, that he could ride but one Mile or little more that Night, since which time I have not heard of him, save that he was ill handled the next Day, being *Sunday*. Indeed Sir you may wonder that I have not Visited that House, and the poor afflicted People, especially, since I was so near, and passed by the very Door: But besides that, they have called to their Assistance none but Nonconforming Ministers. I was not qualified to be welcome there, having given Mr. *Furze* a great deal of Trouble the last Year about a Conventicle in his House, where one of this Parish was the Preacher. But I am very well assured of the truth of what I have Written, and (as more appears) you shall hear from me again.

I had forgot to tell you that *Fry's* Mother came to me, grievously bewailing the miserable Condition of her Son. She told me, that the Day before he had five Pins thrust into his Side. She ask'd; and I gave her the best Advice I could. Particularly, that her Son should declare all that the Spectre, especially the Woman gave him in Charge, for I suspect, there is *aliquid latens*; and that she should remove him

him thence by all means. But I fear that she will not do it. For I hear that *Anne Langdon* is come into my Parish to her Mother, and that she is grievously troubled there. I might have Written as much of her, as of *Fry*, for she had been as ill treated, saving the Aerial Journey. Her Fits and Obsessions seem to be greater, for she Screeches in a most Hellish tone. *Thomasin Gidley* (though removed) is in Trouble as I hear.

Sir, this is all my Friend wrote. This Letter came inclosed in another from a Clergy-Man, my Friend, who lives in those Parts. He tells me all the Relations he receives from divers Persons living in *Spreyton* and the Neighbouring Parishes, agree with this. He spake with a Gentleman of good Fashion, that was at *Credyton* when *Fry* was Blooded, and saw the Stone that bruised his Forehead; but he did not call it Copper or Brass, but said it was a strange Mineral. That Gentleman promised to make a strict inquiry on the Place into all Particulars, and to give him the result: Which my Friend also promises me; with hopes that he shall procure for me a Piece of that Mineral substance, which hurt his Forehead.

The occasion of my Friend's sending me this Narrative, was my entreating him sometime since, to enquire into a thing of this

this Nature. that happened in *Barnstable*, where he lives. An Account was given to me long since, it fills a Sheet or two, which I have by me: And to gratifie Mr. *Glanvil* who is Collecting Histories for his *Sadducismus Triumphatus*. I desir'd to have it well attested, it being full of very memorable things; but it seems he could meet only a general Consent as to the Truth of the things; the Reports varying in the Circumstances.

Sir, Yours.



A Copy of a Letter from a Learned
Friend of mine in SCOTLAND, Da-
ted March 25. 1695.

Honoured Sir,

I Received Yours Dated May 24. 1694.
in which you desire me to send you
some Instances and Examples of *Transpor-
tation by an Invisible Power*. The true
Cause of my delaying so long, to reply to
that Letter, was not want of Kindness; but
of fit Materials for such a Reply.

As soon as I read your Letter of May
24 I called to Mind, a Story which I heard
long ago, concerning one of the Lord
Duffus (in the Shire of *Murray*) his Predi-
cessors, of whom it is reported, That upon
a time, when he was walking abroad in the
Fields near to his own House, he was sud-
denly carried away, and found the next
Day at *Paris* in the *French King's* Cellar
with a Silver Cup in his Hand; that being
brought into the King's Presence and Que-
stion'd by him, Who he was? And how
he came thither? He told his Name, his
Country, and the Place of his Residence,
and that on such a Day of the Month
(which proved to be the Day immediately
preceeding) being in the Fields, he heard
the

the Noise of a Whirl-wind, and of Voices crying *Horse and Hattock* (this is the Word which the Fairies are said to use when they remove from any Place) whereupon he cried (*Horse and Hattock*) also, and was immediately caught up, and transported through the Air, by the Fairies to that Place where after he had drank heartily he fell asleep, and before he awoke, the rest of the Company were gone, and had left him in the Posture wherein he was found. It's said, the King gave him the Cup which was found in his Hand, and dismissed him.

This Story (if it could be sufficiently attested) would be a noble Instance for your Purpose, for which Cause I was at some Pains to enquire into the Truth of it, and found the means to get the Present Lord *Duffus's* Opinion thereof; which shortly is, That there has been, and is such a Tradition, but that he thinks it Fabulous; this Account of it, his Lordship had from his Father, who told him that he had it from his Father, the present Lord's Grandfather, There is yet an old Silver Cup in his Lordship's Possession still, which is called the *Fairy Cup*; but has nothing engraven upon it, except the Arms of the Family.

The Gentleman by whose means I came to know the Lord *Duffus's* his Sentiment of the foregoing Story, being Tutor to his Lordship's eldest Son, told me another little passage

sage of the same nature, whereof he was an Eye witness. He reports, that when he was a Boy at School in the Town of *Forres*, yet not so Young, but that he had Years and Capacity, both to observe and remember that which fell out; he and his School-fellows were upon a time whipping their Tops in the Church-yard before the Door of the Church; though the Day was calm, they heard a noise of a Wind, and at some distance saw the small Dust begin to arise and turn round, which motion continued, advancing till it came to the place where they were; whereupon they began to Bless themselves: But one of their number (being it seems a little more bold and confident than his Companions) said, Horse and Hattock with my Top, and immediately they all saw the Top lifted up from the Ground; but could not see what way it was carried, by reason of a Cloud of Dust which was raised at the same time: They sought for the Top all about the place where it was taken up, but in vain; and it was found afterwards in the Church-yard, on the other side of the Church. Mr. *Steward* (so is the Gentleman called) declared to me that he had a perfect remembrance of this Matter.

The following Account I received *November* last, from Mr. *Alexander Mowat* a Person of great Integrity and Judgment, who
being

being Minister at the Church at *Lesley*, in the Shire of *Aberdene*, was turned out for refusing the Oath of Test, *Anno*. 1681. He informs, That he heard the late Earl of *Cathnes* who was Married to a Daughter of the late Marquess of *Argyle* tell the following Story, *viz.* That upon a time, when a Vessel which his Lordship kept for bringing home Wine and other Provisions for his House, was at Sea; a common Fellow, who was reputed to have the Second-sight, being occasionally at his House; the Earl enquired of him, where his Men (meaning those in the Ship) were at that present time? The Fellow replied, at such a place, by Name, within four Hour Sailing of the Harbour, which was not far from the place of his Lordship's Residence: The Earl asked, what Evidence he could give for that? The other replied, That he had lately been at the place, and had brought away with him one of the Seamen's Caps, which he delivered to his Lordship. At the four Hours end the Earl went down himself to the Harbour, where he found the Ship newly arrived, and in it one of the Seamen without his Cap; who being questioned, how he came to lose his Cap? Answered, that at such a place (the same the Second-sighted Man had named before) there arose a Whirl-wind which endangered the Ship, and carried away his Cap: The Earl asked, if he would know his Cap

M

when

when he saw it! He said he would; whereupon the Earl produced the Cap, and the Seaman owned it for that, which was taken from him.

This is all the Information which I can give at present concerning Transportation by an invisible Power. I am sorry that I am able to contribute so little to the publishing of so curious a piece as it seems your Collection of Hermetick Philosophy will be. I have given Instructions to an Acquaintance of mine now living at *Kirkwall*, and took him engaged when he left this place, to inform him concerning the old Stone Monuments, the Plants and Cures in the *Orcades*, and to send me an Account. But I have not heard from him as yet, tho' I caused a Friend that was Writing to him, to put him in mind of his Promise; the occasions of Correspondence betwixt this place and *Orkney* are very rare.

S I R,

Your Faithful Affectionate Friend

and Servant,

J. G.

Sir,

(163)

Sir,

TIS very likely my Lord Keeper
[*North*] (if an Account of a thing
so considerable, hath not been presented to
him by another Hand) will take it kindly
from you. I would Transcribe it for Dr.
Henry More, to whom, as I remember, I
promised some time since an Account of the
Barnstable Apparition; but my Hands are
full of Work. May I beg of you to visit
Dr. *Whitchot* Minister of *St. Laurence* Church,
and to communicate a sight of this Letter
from *Barnstable*: Probably he will be wil-
ling to make his Servant Transcribe it, and
and convey it to Dr. *More*. Pray present my
humble Service to him, as also my affection-
ate Service to our Friends Mr. *Hook* and Mr.
Lodwick. I ever rest

S I R,

Your most Faithful

Chedzoy.

and Affectionate Servant,

ANDREW PASCHAL.

M 2

There

THERE was in *Scotland* one --- [an Obsessus] carried in the Air several times in the view of several Persons, his Fellow-Soldiers. Major *Henton* hath seen him carry'd away from the Guard in *Scotland* sometimes a Mile or two. Sundry Persons are living now (1671.) that can attest this Story. I had it from Sir *Robert Harley* (the Son) who Married Major *Henton's* Widow; as also from *E. T. D. D.*

A Gentleman of my Acquaintance Mr. --- *M.* was in *Portugal*, Anno. 1655, when one was Burnt by the Inquisition for being brought thither from *Goa* in *East-India*, in the Air, in an incredible short time.



Visions in a Beril, or Crystal.

A *Berill* is a kind of *Crystal* that hath a Dr. J. Pell. weak Tincture of Red ; it is one of the Twelve Stones mentioned in the Revelation. I have heard, * that Spectacles were first made of this Stone, which is the Reason that the *Germans* do call a Spectacle-Glass (or pair of Spectacles) a *Brill*.

Dr. *Pocock* of *Oxford* in his Commentary on *Hosea*, hath a learned Discourse of the *Urim* and *Thummim* ; as also Dr. *Spenser* of *Cambridge*. That the Priest had his Visions in the Stone of the Breast Plate.

The Prophets had their Seers, viz. Young Youths who were to behold those Visions, of whom Mr. *Abraham Cowley* writes thus.

With basty Wings, time present they
(out-fly,

And tread the doubtful Maze of De-
(stiny ;

There Walk and Sport among the Tears
(to come,

And with quick Eye pierce every Causes
(Womb.

The Magicians now use a Crystal Sphere, or Mineral Pearl, as N^o 3. for this Purpose, which is inspected by a Boy, or sometimes by the Querent himself.

There are certain Formulas of Prayer to be used, before they make the Inspection, which they term a Call. In a Manuscript of Dr. *Forman* of *Lambeth* (which Mr. *Elias Ashmole* had) is a Discourse of this, and the Prayer. Also there is the Call which Dr. *Nepier* did use.

James Harrington (Author of *Oceana*) told me that the Earl of *Denbigh* then Ambassador at *Venice* did tell him, that one did shew him there several Times in a Glass, things Past and to come.

When Sir *Marmaduke Langdale* was in *Italy*, he went to one of those *Magi*, who did shew him a Glass, where he saw himself kneeling before a Crucifix: He was then a Protestant; afterwards he became a Roman Catholick. He told Mr. *Thomas Henshaw* R. S. S. this Himself.

I have here set down the Figure of a Consecrated *Berill*, as N^o 4. Now in the Possession of Sir *Edward Harley* Knight of the *Bath*, which he keeps in his Closet at *Brampton Bryan* in *Herefordshire*, amongst his *Cimelia*, which I saw there. It came first from *Norfolk*; a Minister had it there, and a Call was to be used with it, Afterwards

wards a Miller had it, and both did work great Cures with it (if Curable,) and in the *Berill* they did see, either the Receipt in Writing, or else the Herb. To this Minister, the Spirits or Angels would appear openly, and because the Miller (who was his Familiar Friend) one Day happened to see them, he gave him the aforesaid *Berill* and *Call*: By these Angels the Minister was forewarned of his Death. This Account I had from Mr. *Assmole*. Afterwards this *Berill* came into somebodies Hand in *London*, who did tell strange things by it; in-somuch that at last he was questioned for it, and it was taken away by Authority (it was about 1645.)

This *Berill* is a perfect Sphere, the Diameter of it I guess to be something more than an Inch: It is set in a Ring, or Circle of Silver resembling the Meridian of a Globe: The stem of it is about ten Inches high, all gilt. At the Four Quarters of it are the Names of Four Angels, *Viz. Uriel, Raphael, Michael, Gabriel*. On the top is a Cross Patee.

Sam. Boissardus hath writ a Book *de Divinatione per Crystallum*.

A Clothiers Widow of *Pembridge* in *Herefordshire*, desired, Dr. *Shirburn* (one of the Canons of the Church of *Hereford*, and Rector of *Pembridge*) to look over her Husbands Writings after his Decease:

Among other things he found a Call for a Cryſtal. The Clothier had his Clothes oftentimes ſtolen from his Racks; and at laſt obtained this Trick to diſcover the Thieves. So when he loſt his Clothes, he went out about Midnight with his Cryſtal and Call, and a little Boy, or little Maid with him (for they ſay it muſt be a pure Virgin) to look in the Cryſtal, to ſee the likenefs of the Perſon that committed the Theft. The Doctor did burn the Call, 1671.

Viſions without a Glaſs, or Cryſtal.

ABout the latter end of the Reign of King *James*, the Firſt, one ——— a Taylor in *London* had ſeveral Viſions, which he did deſcribe to a Painter to Paint, and he writ the Deſcription himſelf in an ill Taylor-like Hand, in falſe *Engliſh*; but legible: It was at leaſt a Quire of Paper. I remember one Viſion is of St. *James's* Park, where is the Picture of an Altar and Crucifix. Mr. *Butler* of the Toy-shop by *Ludgate* (one of the Maſters of *Bridewell*) had the Book in *Anno* 1659; The then Earl of *Northampton* gave five Pounds for a Copy of it.

CONVERSE with Angels and Spirits.

DR. *Richard Nepier* was a Person of great Abstinence, Innocence, and Piety: He spent every Day two Hours in Family Prayer: When a Patient, or Querent came to him, he presently went to his Closet to Pray: And told to admiration the Recovery, or Death of the Patient. It appears by his Papers, that he did converse with the Angel *Raphael*, who gave him the Responses.

Elias Ashmole, Esq; had all his Papers, where is contained all his Practice for about fifty Years; which he, Mr. *Ashmole*, carefully bound up, according to the Year of our Lord, in — Volumes in Folio; which are now repositied in the Library of the *Museum* in *Oxford*. Before the Responses stands this Mark, viz. R. His. which Mr. *Ashmole* said was *Responsum Raphaelis*.

In these Papers are many excellent Medicines, or Receipts for several Diseases that his Patients had; and before some of them is the aforesaid Mark. Mr. *Ashmole* took the Pains to Transcribe fairly with his own Hand all the Receipts; they are about a Quire

Quire and half of Paper in Folio, which since his Death were bought of his Relic by *E. W.* Esq; R. S. S.

The Angel told him if the Patient were Curable or Incurable.

There are also several other Queries to the Angel, as to Religion, Transubstantiation, &c. which I have forgot. I remember one is, Whether the good Spirits or the Bad be most in Number? R. Bis, The Good.

It is to be found there, that he told *John Prideaux* D. D. Anno 1621, that Twenty Years hence (1641) he would be a Bishop, and he was so, *sc.* Bishop of Worcester.

R. Bis, did resolve him, That Mr. *Booth* of — in *Cheshire* should have a Son that should inherit, three Years hence [*sc.* Sir *George Booth*, the first Lord *Delamere*] viz. from 1619, Sir *George Booth* aforesaid was Born December 18 Anno 1622.

This I extracted out of Dr. *Nepier's* Original Diary, then in Possession of Mr. *Ashmole*.

When *E. W.* Esq; was about Eight Years old, he was troubled with the Worms. His Grand-father carried him to Dr. *Nepier* at *Lynford*. Mr. *E. W.* peeped in at the Closet at the end of the Gallery, and saw him upon his Knees at Prayer. The Doctor told Sir *Francis* that at Fourteen Years

Years old his Grandson would be freed from that Distemper; and he was so. The Medicine he prescribed was, to drink a little draught of *Muscadine* in the Morning. 'Twas about 1625.

It is impossible that the Prediction of Sir *George Booth's* Birth, could be found any other way, but by Angelical Revelation.

This Dr. *Richard Nepier* was Rector of *Lynford* in *Bucks*, and did Practice Physick; but gave most to the Poor that he got by it. 'Tis certain he told his own Death to a Day and Hour; he dyed praying upon his Knees, being of a very great Age, 1634. *April* the first, He was nearly related to the learned Lord *Nepier* Baron of *M....* in *Scotland*: I have forgot whether his Brother. His Knees were Horny with frequent Praying. He left his Estate to Sir *Richard Nepier* M. D. of the College of Physicians *London*, from whom Mr. *Ashmole* had the Doctor's Picture, now in the *Museum*.

Dr. *Richard Nepier* Rector of *Lynford* was a good Astrologer, and so was Mr. *Marsh* of *Dunstable*; bur Mr. *Marsh* did seriously confess to a Friend of mine, that Astrology was but the Countenance; and that he did his Business by the help of the blessed Spirits; with whom only Men of great Piety, Humility and Charity, could
be

be acquainted; and such a one he was. He was an Hundred Years old when my Friend was with him; and yet did understand himself very well.

At *Ashbridge* in *Buckinghamshire*, near *Berkhamsted*, was a Monastery (now in the Possession of the Earl of *Bridgewater*), where are excellent good old Paintings still to be seen. In this Monastery was found an old Manuscript entitled *Johannes de Rupescissa*, since Printed (or part of it) a Chymical Book, wherein are many Receipts; among others, to free a House haunted with Evil Spirits, by Fumes: Mr. *Marsh* had it, and did cure Houses so haunted by it. *Ovid* in his Festivals hath something like it. See *Thesaurus Exorcismorum* Writ by — *è Societate Jesu. OEt.* Wherein are several high Physical and Medicinal Things.

Good Spirits are delighted and allured by sweet Perfumes, as rich Gums, Frankincense, &c. Salts &c. which was the reason that Priests of the *Gentiles*, and also the *Christians* used them in their Temples, and Sacrifices: And on the contrary, Evil Spirits are pleased and allured and called up by Suffumigations of *Henbane*, &c. stinking Smells, &c. which the Witches do use in their Conjurat[i]on. Toads (Saturnine Animals) are kill'd by putting of Salt upon them; I have seen the Experiment.

Ma-

Magical Writers say, that Cedar-Wood drives away Evil Spirits; it was, and is much used in Magnificent Temples.

Plinij Natural Hist. Lib. XII. Cap. XIV.

Alexandro Magno in pueritia sine parsimonia thura ingerenti aris, pædagogus Leonides dixerat, ut illo modo, cum devicisset thuriferas gentes, supplicaret. At ille Arabia potitus; thure onustam navim misit ei, large exhortatus, ut Deos adoraret.

i. e. As *Alexander* the Great, in the time of his Minority, was heaping Incense upon the Altars, even to a degree of Religious prodigality. His Preceptor *Leonides* told him, that he should prefer his Supplications to the Gods after that free manner, when he had subdued the Nations, whose Produce was Frankincense. And he, as soon as he had made himself Master of *Arabia* sent him accordingly a Ship laden with Incense, and with it ample exhortations to adore the Gods.

One says, why should one think the Intellectual World less Peopled, than the Material? *Pliny* in his *Natural History* Lib. ----- Cap. ----- tells us, That in *Africa* do sometimes appear multitudes of Aerial Shapes, which suddenly vanish. Mr. *Richard Baxter* in his *Certainty of the Worlds*

Worlds of Spirits, (the last Book he Writ, not long before his Death) hath a Discourse of Angels; and wonders they are so little taken notice of, he hath counted in *Newman's Concordance of the Bible*, the Word Angel, in above 300 Places.

Hugo Grotius in his *Annotations* on *Jonah*, speaking of *Ninive*, says, That History has divers Examples, that after a great and hearty Humiliation, God delivered Cities, &c. from their Calamities. Some did observe in the late Civil Wars, that the Parliament, after a Humiliation, did shortly obtain a Victory. And as a three fold Chord is not easily broken, so when a whole Nation shall conjoin in fervent Prayer and Supplication, it shall produce wonderful Effects, *William Lawd* Archbishop of *Canterbury* in a Sermon Preached before the Parliament, about the beginning of the Reign of King *Charles I.* affirms the Power of Prayer to be so great, That though there be a Conjunction or Opposition of *Saturn* or *Mars*, (as there was one of them then) it will overcome the Malignity of it. In the Life of *Vavasor Powel* is a memorable Account of the effect of fervent Prayer, after an exceeding Drought: And Mr. *Baxter* (in his Book afore-mentioned) hath several Instances of that Kind, which see.

St. Michael and all Angels,

The Collect.

O Everlasting God, who hast ordered and
 Constituted the Services of Men and Angels,
 after a Wonderful manner: Mercifully grant,
 that as thy Holy Angels alway do thee ser-
 vice in Heaven: So by thy Appointment,
 they may succour and defend us, through
 Jesus Christ our Lord, Amen.



CORPS

(176)

Corps-Candles in WALES.

Part of a Letter to Mr. Baxter.

SIR,

Mr. Baxter's Certainty of the Worlds of Spirits. page 137.

I Am to give you the best satisfaction can touching those Fiery Apparitions (Corps Candles) which do as it were mark out the way for Corpses to their *resurrection* and sometimes before the Parties themselves fall Sick, and sometimes in their Sickneses. I could never hear in *England* of these, they are common in these three Counties, viz. *Cardigan, Carmarthen, and Pembroke*, and as I hear in some other Parts of *Wales*.

And Radnor.

These *qasdywata* in our Language we call *Ganbwyllan Cyrph* (i. e.) Corps-Candles; and Candles we call them, not that we see any thing besides the Light; but because that Light doth as much resemble a Material Candle-light, as Eggs do Eggs, saving, that in their Journey these Candles be *modo apparentes, modo disparentes*, especially, when one comes near them; and if one come in the Way against them, unto whom they vanish; but presently appear behind and hold on their Course. If it be a little Candle Pale or Bluish, then follows the Corps either of an Abortive or some Infant;

fant ; if a big one, then the Corps of
 some one come to Age: If there be seen
 2, or 3, or more, some big, some small
 together, then so many and such Corpses
 together. If two Candles come from di-
 vers Places, and be seen to meet, the
 Corpses will the like ; if any of these Candles
 are seen to turn, sometimes a little out of the
 Way, or Path, that leadeth to the Church,
 the following Corps will be forced to
 turn in that very Place, for the avoiding
 some dirty Lane or plash, &c. Now let
 us fall to Evidence. Being about the Age
 of Fifteen, dwelling at *Lanylar*, late at
 Night, some Neighbour saw one of these
 Candles hovering up and down along the
 River Bank, untill they were weary in be-
 holding it, at last they left it so, and went
 to Bed. A few Weeks after came a pro-
 per Damfel from *Montgomery-shire*, to see
 her Friends, who dwelt on the other Side
 of that River *Istwith*, and thought to Ford
 the River at that very Place where the
 Light was seen ; being dissuaded by some
 lookers on (some it is most likely of those
 that saw the Light) to adventure on the
 Water, which was high by Reason of a
 Flood: She walked up and down along the
 River Bank, even where, and even as the afore-
 said Candle did, waiting for the falling of
 the Water ; which at last she took, but
 too soon for her, for she was Drowned
 therein.

therein. Of late my Sexton's Wife, an Aged understanding Woman, saw from her Bed, a little bluish Candle on her Table-end, within 2, or 3 Days after, came a Fellow enquiring for her Husband, and taking something from under his Cloak, clap'd it down upon the Table's end; it was a Dead born Child.

Another time, the same Woman saw such another Candle upon the end of the self same Table; within a few Days after a weak Child newly Christned by me, was brought to the Sexton's House, where presently he died: And when the Sexton's Wife, who was then abroad, came home, she found the Child on the other end of the Table, where she had seen the Candle.

Some 30, or 40 Years since, my Wife's Sister, being Nurse to Baronet *Rudds* three Eldest Children, and (the Lady Mistress being Dead) the Lady Comptroller of the House going late into the Chamber where the Maid Servants lay, saw no less than Five of those Lights together. It happened a while after, that the Chamber being newly Plaister'd, and a Grate of Coal-Fire therein kindled to hasten the drying of the Plaister, that five of the Maid Servants went to Bed as they were wont (but as it fell out) too soon; for in the Morning they were all Dead, being suffocated in their Sleep with the steam of the new temper'd Lime
and

and Coal. This was at *Langathen* in *Cardiganshire* — *Jo. Davis*. See more. —

Generglyn, March

1656.

To this Account of Mr. *Davis*, I will subjoin what my worthy Friend and Neighbour *Randal Caldicot* D. D. hath affirmed to me many Years since, *viz.* When any Christian is drowned in the River *Dee*, there will appear over the Water where the Corps is, a Light, by which means they do find the Body: And it is therefore called the *Holy Dee*. The Doctor's Father was Mr. *Caldicot*, of *Caldicot* in *Cheshire*, which lies on the River.



ORACLES.

H *Ieronimus Cardanus* Lib. III. *Synesiorum Somniorum*, Cap. XV. treats of this Subject, which see. *Johannes Scotus Eri-gena*, when he was in *Greece*, did go to an Oracle to enquire for a Treatise of *Aristotle*, and found it, by the Response of the Oracle. This he mentions in his Works lately Printed at *Oxford*; and is quoted by Mr. *Anthony à Wood* in his *Antiquities of Oxon*, in his Life. He lived before the Conquest, and taught *Greek* at the Abby in *Malmesbury*, where his Scholars stabbed him with their Pen-knives for his Severity to them. *Leland* mentions that his Statue was in the Choir there.



EXTASIE.

Cardanus, Lib. II. Synes. Somniorum.

Cap. VIII.

IN Ecstasi multis modis dilabuntur homines, aut per Syncopen, aut animi deliquium, aut etiam proprie abducto omni sensu externo, absque alia Causa. Id vero contingit consuetis plerunque, & nimio affectu alicujus rei laborantibus; --- Ecstasis medium est inter vigiliam & somnum, sicut somnus inter mortem & vigiliam servit --- Visa in Ecstasi certiora insomnijs: Clariora & evidentiora --- Ecstasi deprehensi audire possunt; qui dormiunt non possunt.

Men fall into an Extacy many ways, either by a Syncope, by a vanishing and absence of the Spirits, or else by the withdrawing of every external Sense without any other Cause. It most commonly happens to those who are over Sollicitous or fix their whole Minds upon doing any one particular thing. --- An Extacy is a kind of Medium between Sleeping and Waking, as Sleep is a kind of middle State between Life and Death. --- Things seen in an Extacy are more certain than those we behold in Dreams: they are

much more clear, and far more evident ----
Those seized with an Extasie can hear, those
who Sleep cannot

Anno 1670. A poor Widows Daughter in *Herefordshire* went to Service not far from *Harwood* (the Seat of Sir *John Hoskins* Baronet R. S. S.) She was Aged near about Twenty; fell very ill, even to the Point of Death, her Mother was Old and Feeble, and her Daughter was the Comfort of her Life; if she should die, she knew not what to do: She besought God upon her Knees in Prayer, that he would be pleased to spare her Daughters Life, and take her to him: At this very time, the Daughter fell into a Trance, which continued about an Hour; they thought she had been Dead: When she recovered out of it, she declared the Vision she had in this Fit, *viz.* That one in black Habit came to her, whose Face was so Bright and Glorious she could not behold it; and also he had such Brightness upon his Breast, and (if I forget not) upon his Arms. And told her, that her Mothers Prayers were heard, and that her Mother should shortly Die, and she should suddenly recover; and she did so, and her Mother Died. She hath the Character of a Modest, Humble, Vertuous Maid. Had this been in some Catholick Country, it would have made a great Noise.

Tis

'Tis certain, there was one in the *Strand*, who lay in a Trance a few Hours before he departed. And in his Trance had a Vision of the Death of King *Charles II.* It was at the very Day of his Apoplectick Fit.

There is a Sheet of Paper Printed 16 ... concerning Extasies, that *James Usher*, late Lord Primate of *Ireland*, once had: But I have been assured from my Honoured Friend *James Tyrrell* Esq; (his Lordship's Grandson) that this was not an Extasie; but that his Lordship upon reading the 12, 13, 14, &c. Chapters of the Revelation, and farther reflecting upon the great increase of the Sectaries in *England*, supposed that they would let in Popery, which Consideration put him into a great Transport, at the time when his Daughter (the Lady *Tyrrel*) came into the Room; when he discoursed to her divers Things (tho' not all) contained in the said Printed Paper.



GLANCES

OF

Love and MALICE.

A *Mor. ex Oculo!* Love is from the Eye:
But (as the Lord *Bacon* saith) more
by Glances, than by full Gazings; and so
for Envy and Malice.

Mr. Fletcher
in *Cupid's*
Revenge.

Tell me dearest, what is Love?

'Tis a Lightning from above:

'Tis an Arrow, 'tis a Fire,

'Tis a Boy they call Desire.

'Tis something Divine and inexplicable.
It is strange, that as one walks the Streets
sometimes one shall meet with an Aspect
(of Male or Female) that pleases our Souls;
and whose natural Sweetness of Nature,
we could boldly rely upon. One never
saw the other before, and so could neither
oblige or disoblige each other. *Gaze not*
on a Maid, saith Eccclus. 9. 5.

The

The Glances of Envy and Malice, do shoot also subtilly; the Eye of the malicious Person, does really infect and make Sick the Spirit of the other. The Lord Bacon saith, it hath been observed, That after Triumphs, the Triumphants have been Sick in Spirit.

The Chymist can draw subtile Spirits, that will work upon one another at some distance, viz. Spirits of Alkalies and Acids, e. g. Spirits Coelestial (Sal Armoniac and Spirit of C. C. will work on each other at half a Yard distance, and smoke;) but the Spirits above-mentioned are more subtile than they.

Non amo te Sabati, nec possum dicere
(quare,

Hoc tantum possum dicere, non amo te.

Fellow, I love thee not, I can't tell why,
But this, I'll tell thee, I could sooner Die.

But if an Astrologer had their Nativities, he would find a great disagreement in the Schemes. These are Hyperphysical Opticks, and drawn from the Heavens.

Infants are very sensible of these Irradiations of the Eyes; In Spain, France, &c.
South.

Southern Countries, the Nurses and Parents are very shy to let People look upon their young Children, for fear of Fascination. In *Spain* they take it ill if one looks on a Child, and make one say, God bless it, they talk of *mal de ojos*. We usually say, Witches have evil Eyes.



(187)

A N

Accurate Account
OF

Second - Sighted Men

I N

SCOTLAND:

I N

Two Letters from a learned Friend of mine
in SCOTLAND.

I

To Mr. JOHN AUBREY *Fellow of the*
Royal-Society.

SIR,

FOR your Satisfaction I drew up some
Queries about the Second - Sighted
Men, and having sent them to the
Northern Parts of this Kingdom, some
while ago, I received Answers to them from
two different Hands, whereof I am now to
give you an Account, *viz.*

Query

Query 1.

If some few credible, well-attested Instances of such a Knowledge as is commonly called the Second-Sight, can be given?

Answer.

Many Instances of such Knowledge can be given, by the Confession of such who are skilled in that Faculty: For Instances I refer you to the Fourth Query.

Query 2.

If it consists in the Discovery of present or past Events only? Or if it extend to such as are to come?

Answer.

The Second-Sight relates only to things future, which will shortly come to pass. Past Events I learn nothing of it.

Query 3.

If the Objects of this Knowledge, be sad and dismal Events only; such as Deaths and Murders? Or, joyful and prosperous also?

Answer.

Sad and dismal Events, are the Objects of this Knowledge: As sudden Deaths, dismal Accidents. That they are Prosperous,

OR

or joyful, I cannot learn. Only one Instance I have from a Person worthy of Credit, and thereby judge of the Joyfulness, or Prosperity of it, and it is this. Near 40 Years ago, *Macklend* and his Lady, Sister to my Lord *Seaforth*, were walking about their own House, and in their return both came into the Nurses Chamber, where their young Child was on the Breast: At their coming into the Room, the Nurse falls a Weeping; they asked the Cause, dreading the Child was Sick, or that she was scarce of Milk: The Nurse replied, the Child was well, and she had abundance of Milk; yet she still Wept; and being pressed to tell what ailed her; she at last said *Macklend* would Die, and the Lady would shortly be Married to another Man. Being enquired how she knew that Event, she told them plainly, that as they came both into the Room, she saw a Man with a Scarlet Cloak and a white Hat betwixt them, giving the Lady a Kiss over the Shoulder; and this was the Cause of her Weeping. All which came to pass after *Macklend's* Death; The Tutor of *Lovat* Married the Lady in the same Habit the Woman saw him. Now by this Instance, judge if it be prosperous to one, it is as Dismal to another.

Query

Query 4.

If these Events which Second-sighted-Men discover, or foretell, be visibly represented to them, and acted, as it were before their Eyes?

Answer.

Affirmatively, they see those things visibly; but none sees but themselves; for Instance, if a Man's fatal End be Hanging; they'll see a Gibbet, or a Rope about his Neck: If beheaded, they'll see the Man without a Head; if Drowned, they'll see Water up to his Throat; if unexpected Death, they'll see a Winding Sheet about his Head: All which are represented to their View. One Instance I had from a Gentleman here, of a *Highland* Gentleman of the *Mackdonalds*, who having a Brother that came to Visit him, saw him coming in, wanting a Head; yet told not his Brother he saw any such thing,; but within 24 Hours thereafter, his Brother was taken, (being a Murderer) and his Head cut off, and sent to *Edenburgh*. Many such Instances might be given.

Query 5.

If the Second-sight be a thing that is troublesome and uneasy to those that have it, and such as they would gladly be rid of?

Answer.

Answer.

It's commonly talk'd by all I spoke with; That it is troublesome; and they would gladly be freed from it, but cannot: Only I heard lately of a Man very much troubled in his Soul therewith, and by serious begging of God Deliverance from it, at length lost the Faculty of the Second-sight.

Query 6.

If any Person, or Persons, truly Godly, who may justly be presumed to be such, have been known to have had this Gift or Faculty?

Answer.

Negatively, not any Godly, but such as are Vitious.

Query 7.

If it descends by succession from Parents to Children? Or, if not, Whether those that have it can tell how they came by it?

Answer.

That it is by Succession, I cannot learn; how they came by it, is hard to know, neither will they tell; which if they did, they are sure of their Stroaks from an invisible Hand. One Instance I heard of one *Allen Miller*, being in Company with some Gentlemen,

lemen, having gotten a little more than ordinary of that strong Liquor they were drinking, began to tell Stories and strange Passages he had been at : But the said *Allen* was suddenly removed to the farther end of the House, and was there almost strangled ; recovering a little, and coming to the Place where he was before, they asked him, What it was that troubled him so ? He answered he durst not tell ; for he had told too much already.

How came they by it ?

Answer.

Some say by Compact with the Devil ; some say by Converse with those Dæmons we call Fairies. I have heard, that those that have this Faculty of the Second-sight, have offered to teach it to such as were Curious to know it ; upon such and such Conditions they would teach them ; but their Proffers were rejected.

This is all I could learn by Tradition of that Faculty, from Knowing and Intelligent Men. If this satisfy not these Queries aforesaid, acquaint me, and what can be known of it shall be transmitted.

I cannot pass by an Instance I have from a very honest Man in the next Parish, who told me it himself. That his Wife being big with Child near her Delivery

he,

he buys half a Dozen of Boards to make her a Bed against the time she lay in. The Boards lying at the Door of his House, there comes an old Fisher-woman, yet alive, and asked him; Whose were those Boards? He told her they were his own; she asked again, For what Use he had them? He replied for a Bed; she again said, I intend them for what use you please, she saw a dead Corps lying on them, and that they would be a Coffin: Which struck the Honest Man to the Heart, fearing the Death of his Wife. But when the old Woman went off, he calls presently for a Carpenter to make the Bed, which was accordingly done; but shortly after the honest Man had a Child died, whose Coffin was made of the ends of those Boards.

Sir, The Original, whereof this that I have writ, is a true Copy, was sent by a Minister, living within some few Miles of *Inverness*, to a Friend of mine whom I employed to get Information for me; as I insinuated before: I have other Answers to these Queries from another Hand, which I purposed to have communicated to you at this time; but I find there will not be room enough for them in this Sheet; howbeit, in case you think it fit, they shall be sent you afterward.

O In

In the mean Time, I shall tell you what I have had from one of the Masters of our College here (a *North Country-Man* both by Birth and Education, in his younger Years) who made a Journey in the Harvest time into the Shire of *Ross*, and at my Desire, made some Enquiry there, concerning the Second-sight. He reports, That there they told him many Instances of this Knowledge, which he had forgotten, except two. The First, one of his Sisters, a young Gentlewoman, staying with a Friend at some thirty Miles distance from her Father's House, and the ordinary Place of her Residence; One who had the Second-sight in the Family where she was, saw a young Man attending her as she went up and down the House, and this was about three Months before her Marriage. The Second is of a Woman in that Country who is reputed to have the Second-sight, and declared, that eight Days before the Death of a Gentleman there, she saw a Bier or Coffin covered with a Cloth which she knew, carried as it were, to the Place of Burial, and attended with a great Company, one of which told her it was the Corps of such a Person, naming that Gentleman, who died eight Days after. By these Instances it appears, that the Objects of this Knowledge are not sad and dismal Events only, but joyful and prosperous ones also: He declares farther, that

that he was inform'd there, if I mistake not, by some of those who had the Second-sight, that if at any time when they see those strange Sights, they set their Foot upon the Foot of another who hath not the Second-sight, that other will for that time see what they are seeing; as also that they offered, if he pleased, to communicate the Second-sight to him. I have nothing more to add at present, but that I am,

S I R,

Your Faithful Friend,

And Humble Servant.

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II.

To Mr. John Aubrey, *Fellow of the*
Royal Society at Gresham-College,
London.

Honoured Sir,

SINCE my last to you, I have had the
Favour of two Letters from you: To
the first, Dated *February 6*, I had replied
sooner, but that I wanted Leisure to trans-
cribe some farther Accounts of a Second-
sighted Man, sent me from the *North*,
whereof (in Obedience to your Desire) I
give here the Doubles.

May the 4th.
1694.

A Copy

A Copy of an Answer to some Queries concerning Second-sighted Men, sent by a Minister living near Inverness, to a Friend of mine.

Query I.

THat there is such an Art, commonly called the Second-sight, is certain, from these following Instances.

First, in a Gentleman's House, one Night the Mistress considering why such Persons whom she expected were so late, and so long a coming, the Supper being all the while delayed for them; a Servant Man about the House (finding the Mistress anxious) having the Second-sight, desires to cover the Table, and before all things were put on, those Persons she longed for would come in; which happened accordingly.

The second Instance, concerning a young Lady of great Birth, whom a rich Knight fancied and came in Suite of the Lady, but she could not endure to fancy him, being a harsh and unpleasant Man: But her Friends importuning her Dally, she turned melancholy and lean, Fasting and Weeping continually. A common Fellow about the House meeting her one Day in the Fields,

asked her, saying, Mrs. *Kate*, What is that that troubles you, and makes you look so ill? She replied, that the Cause is known to many, for my Friends would have me marry such a Man by Name, but I cannot fancy him. Nay, (says the Fellow) give over these Niceties, for he will be your first Husband, and will not live long, and be sure he will leave you a rich Dowry, which will procure you a great Match, for I see a Lord upon each Shoulder of you: All which came to pass in every Circumstance; as Eye and Ear Witnesses declare.

A Third Instance, of a Traveller coming in to a certain House, desired some Meat: The Mistress being something nice and backward to give him Victuals: you need not, says he, churle me in a Piece of Meat; for before an Hour and Half be over, a young Man of such a Stature and Garb will come in with a great Salmon-fish on his Back, which I behold yonder on the Floor: And it came to pass within the said Time.

A Fourth Instance, of a young Woman in a certain House about Supper-time, refused to take Meat from the Steward who was offering it in the very time Meat to her; being asked why she would not take it? Replied, she saw him full of Blood, and therefore was afraid to take any thing of his Hands. The next Morning, the said
Steward

Steward offering to compose a Difference between two Men, at an Ale-house Door, got a Stroke of a Sword on the Forehead, and came home full of Blood. This was told me by an Eye Witness.

Query 2.

Those that have this Faculty of the Second-sight, see only things to come, which are to happen shortly thereafter, and sometimes fore-tell things which fall out three or four Years after. For Instance, one told his Master, that he saw an Arrow in such a Man through his Body, and yet no Blood came out: His Master told him, that it was impossible an Arrow should stick in a Man's Body, and no Blood come out, and if that came not to pass, he would be deemed an Impostor. But about five or six Years after the Man died, and being brought to his Burial-place, there arose a Debate about his Grave, and it came to such a Height, that they drew Arms, and bended their Bows; and one letting off an Arrow, shot through the dead Body upon the Bier-trees, and so no Blood could issue out at a dead Man's Wound. Thus his Sight could not inform him whether the Arrow should be shot in him alive or dead, neither could he condescend whether near or afar off.

Query 3.

They foresee Murthers, Drownings, Weddings, Burials, Combates, Man-slaughters, of all which, many Instances might be given. Lately (I believe in *August* last 1695,) one told there would be Drowning in the River *Bewly*, which came to pass: Two pretty Men crossing a Ford both drowned, which fell out within a Month. Another Instance; a Man that served the Bishop of *Catnes*, who had five Daughters in his House, one of them grudged, that the Burthen of the Family lay on her wholly: The Fellow told her that ere long she should be exoner'd of that Task, for he saw a tall Gentleman in Black, walking on the Bishop's Right-hand, whom she should Marry: And this fell out accordingly, within a quarter of a Year thereafter. He told also of a covered Table, full of Varieties of good Fare, and their Garbs who sat about the Table.

Query 4.

They see all this visibly acted before their Eyes; sometimes within, and sometimes without-doors, as in a Glass.

Query

Confession openly of this their weakness
Query 5.

It is a Thing very troublesome to them that have it, and would gladly be rid of it. For if the Object be a Thing that is so terrible, they are seen to sweat and tremble, and shreek at the Apparition. At other times they laugh, and tell the Thing cheerfully, just according as the Thing is pleasant or astonishing.

Query 6.

Sure it is, that the Persons that have a Sense of God and Religion, and may be presumed to be Godly, are known to have this Faculty. This evidently appears, in that they are troubled for having it, judging it a Sin, and that it came from the Devil, and not from God; earnestly desiring and wishing to be rid of it, if possible; and to that Effect, have made Application to their Minister, to pray to God for them, that they might be exonerated of that Burden. They have supplicated the Presbytery, who judicially appointed publick Prayers to be made in several Churches, and a Sermon preached to that Purpose, in their own Parish Church, by their Minister; and they have compeired before the Pulpit, after Sermon, making
 Con-

Confession openly of that Sin, with deep
Sense on their Knees; renounced any such
Gift or Faculty which they had to God's
Dishonour, and earnestly desired the Mini-
ster to pray for them; and this their Recan-
tation recorded; and after this, they were
never troubled with such a Sight any more.

and think at the Apparition. At other
times they laugh, and tell the Thing cheer-
fully, just according as the Thing is plea-
sant or otherwise.



they are not to have
this Faculty. In that
they are not to judge it a
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not from God; carry down and with-
ing to be rid of it, and to that
Effect have made Application to their Mi-
nister, to pray to God for them, that they
might be exonerated of that Burden. They
have supplicated the Presbytery, who judi-
cially appointed publick Prayers to be made
in several Churches, and a sermon preached
to that purpose in their own Parish Church,
by their Minister; and they have compared
the Pulpit, after sermon, making
A Copy

*A Copy of a Letter, written to my self
by a Gentleman's Son in Straths-pey in
Scotland, being a Student in Divi-
nity, concerning the Second-sight.*

S I R,

I Am more willing than able to satisfy
your Desire : As for Instances of such a
Knowledge, I could furnish many. I shall
only insert some few attested by several of
good Credit yet alive.

And, First, *Andrew Mackpherson* of *Clunie*
in *Badenoch*, being in Sute of the Laird
of *Gareloch's* Daughter, as he was upon a
Day going to *Gareloch*, the Lady *Gareloch*
was going somewhere from her House with-
in kenning to the Road which *Clunie* was
coming ; the Lady perceiving him, said to
her Attendants, that yonder was *Clunie*, go-
ing to see his Mistress : One that had this
Second-sight in her Company replied, and
said, if yon be he, unless he Marry within
six Months, he'll never Marry. The Lady
asked, how did he know that ? He said,
very well ; for I see him, saith he, all in-
closed in his Winding-sheet, except his No-
strils and his Mouth, which will also close
up within six Months ; which happened
even

even as he foretold; within the said Space he died, and his Brother *Duncan Mackpherson* this present *Clunie* succeeded. This and the like may satisfy your Fourth Query, he seeing the Man even then covered all over with his dead Linnens. The Event was visibly represented, and as it were acted (before his Eyes) and also the last Part of your second Query, viz. that it was as yet to come. As for the rest of the Questions, viz. That they discover present and past Events, is also manifest, thus: I have heard of a Gentleman, whose Son had gone Abroad, and being anxious to know how he was, he went to consult One who had this Faculty, who told him, that that same Day Five a Clock in the Afternoon his Son had Married a Woman in *France*, with whom he had got so many Thousand Crowns, and within two Years he should come home to see Father and Friends, leaving his Wife with Child of a Daughter, and a Son of six Months Age behind him: Which accordingly was true. About the same time two Years he came home, and verified all that was fore-told.

It is likewise ordinary with Persons that lose any thing, to go to some of these Men, by whom they are directed, how, what Persons, and in what Place they shall find it. But all such as profess that Skill, are not

not equally dexterous in it. For Instance, two of them were in Mr. *Hector Mackenzie* Minister of *Inverness* his Father's House; the one a Gentleman, the other a common Fellow; and discoursing by the Fire-side, the Fellow suddenly begins to weep, and cry out, alas! alas! such a Woman is either dead, or presently expiring. The Gentlewoman lived Five or Six Miles from the House, and had been some Days before in a Fever. The Gentleman being somewhat better expert in that Faculty, said; No, saith he, she's not dead; nor will she die of this Disease. O, saith the Fellow, do you not see her all covered with her Winding-sheet? Ay, saith the Gentleman, I see her as well as you; but do you not see her Linnen all wet, which is her Sweat? She being presently cooling of the Fever. This Story Mr. *Hector* himself will testify. The most remarkable of this Sort, that I hear of now, is one *Archibald Mackeanyers*, alias *Mackdonald*, living in *Ardimmurch* within Ten or Twenty Miles, or thereby, of *Glencoe*, and I was present my self, where he fore-told something, which accordingly fell out in 1683; this Man being in *Strathspey*, in *John Mackdonald* of *Glencoe* his Company, told in *Balachastell* before the Laird of *Grant*, his Lady, and several others, and also in my Father's House; that *Argyle*,
of

of whom few or none knew then where he was, at least there was no Word of him then here; should within two Twelve Months thereafter, come to the *West-Highlands*, and raise a Rebellious Faction, which would be divided among themselves, and disperse, and he unfortunately be taken and beheaded at *Edinburgh*, and his Head set upon the *Talbooth*, where his Father's Head was before him; which proved as true, as he fore-told it, in 1685, thereafter. Likewise in the Beginning of *May* next after the late Revolution, as my Lord *Dundee* return'd up *Spey-side*, after he had followed General Major *Mac Kay* in his Reer down the Length of *Edinglassie*, at the *Milatoxen* of *Gartinbeg* the *Machleans* joined him, and after he had received them, he marched forward, but they remained behind, and fell a Plundering: Upon which, *Glencoe* and some others, among whom was this *Archibald*, being in my Father's House, and hearing that *Mac Leans* and others were Pillaging some of his Lands, went to restrain them, and commanded them to march after the Army; after he had cleared the first Town, next my Father's House of them, and was come to the second, there standing on a Hill, this *Archibald* said, *Glencoe*, If you take my Advice, then make off with your self with all possible

sible Haste, ere an Hour come and go,
 you'll be put to it as hard as ever you was :
 Some of the Company began to droll and
 say, what shall become of me ? Whether
Glencoe believed him, or no, I cannot tell ;
 but this I am sure of, that whereas before he
 was of Intention to return to my Father's
 House and stay all Night, now we took
 leave, and immediately parted : And in-
 deed, within an Hour thereafter *Mac Kay*,
 and his whole Forces, appeared at *Colnakyle*
 in *Abernethie*, Two Miles below the Place
 where we parted, and hearing that *Cleaver-*
house had marched up the Water-side a little
 before, but that *Mac Leans*, and several
 other Straglers, had stayed behind, com-
 manded Major *Eneas Mac Kay*, with
 Two Troops of Horse after them ; who
 finding the said *Mac Leans* at *Kinchardie*,
 in the Parish of *Luthel*, chased them up
 the *Morskaith* : In which Chase *Glencoe*
 happened to be, and was hard put to it, as
 was fore-told. What came of *Archibald*
 himself, I am not sure ; I have not seen him
 since, nor can I get a true Account of him,
 only I know he is yet alive, and at that
 Time one of my Father's Men whom the
 Red-coats meeting, compell'd to guide
 them, within Sight of the *Mac Leans*,
 found the said *Archibald's* Horse within a
 Mile of the Place where I left him. I am
 also

also inform'd, this *Archibald* said to *Glen-
coe*, that he would be murthered in the
Night-time in his own House three Months
before it happen'd.

Touching your Third Query, The Ob-
jects of this Knowledge, are not only sad
and dismal, but also joyful and prosperous:
Thus they fore-tell of happy Marriages,
good Children, what kind of Life Men
shall live, and in what Condition they shall
die: And Riches, Honour, Preferment,
Peace, Plenty and good Weather.

Query 6. What way they pretend to have
it? I am informed, that in the Isle of *Sky*,
especially before the Gospel came thither,
several Families had it by Succession, de-
scending from Parents to Children, and as
yet there be many there that have it that
way; and the only way to be freed from
it is, when a Woman hath it her self, and
is married to a Man that hath it also;
if in the very Act of Delivery, upon
the first Sight of the Child's Head, it be
Baptized, the same is free from it; if not,
he hath it all his Life; by which, it seems,
it is a thing troublesome and uneasie to them
that have it, and such as they would fain be
rid of. And may satisfy your Ninth Query.
And for your farther Contentment in this
Query, I heard of my Father, that there
was one *John du beg Mac Grigor*, a *Rea-*

nach-

nach-Man born, very expert in this Knowledge, and my Father coming one Day from *Inverness*, said by the Way, that he would go into an Alehouse on the Road, which then would be about five Miles off. This *John Mac Grigor* being in his Company, and taking up a Slate-stone at his Foot, and looking to it, replied; Nay, said he, you will not go in there, for there is but a Matter of a Gallon of Ale in it even now, and e're we come to it, it will be all near Drunken, and those who are Drinking there, are Strangers to us, and e're we be hardly past the House, they'll discord among themselves: Which fell out so; e're we were two pair of Butts past the House, those that were Drinking there went by the Ears, wounded and mischieved one another. My Father by this and several other Things of this Nature, turned curious of this Faculty, and being very intimate with the Man, told him he would fain learn it: To which he answered, that indeed he could in three Days time Teach him if he pleased; but yet he would not advise him nor any Man to learn it; for had he once learned, he would never be a Minute of his Life but he would see innumerable Men and Women Night and Day round about him; which perhaps he would think wearisome and unpleasant, for which reason my Father

P

would

would not have it. But as Skilful as this Man was, yet he knew not what should be his own last End; which was Hanging: And I am Informed, that most, if not all of them, though they can Fore-see what shall happen to others; yet they cannot Fore-tell, much less prevent, what shall befall themselves. I am also informed by one who came last Summer from the Isle of *Sky*, that any Person that pleases will get it Taught him for a Pound or two of Tobacco.

As for your last Query: For my own part, I can hardly believe they can be justly Presumed, much less truly Godly. As for this *Mac Grigor* several report, that he was a very civil discreet Man, and some say he was of good Deportment, and also unjustly Hanged. But *Archibald Mackenyere* will not deny himself, but once he was one of the most notorious Thieves in all the *Highlands*: But I am informed since I came to this Knowledge which was by an Accident too long here to relate, that he is turned honest than before.

There was one *James Mack Coil* - *vicar* *calaster* alias *Grant*, in *Glenbeum* near *Kirk-Michael* in *Stratharwin*, who had this Sight, who I hear of several that were well acquainted with; was a very honest Man, and of right blameless Conversation. He
used

used ordinarily by looking to the Fire, to fore-tell what Strangers would come to his House the next Day, or shortly thereafter, by their Habit and Arms, and sometimes also by their Names; and if any of his Goods or Cattle were missing, he would direct his Servants to the very place where to find them, whether in a Mire or upon dry Ground; he would also tell, if the Beast were already Dead, or if it would Die ere they could come to it; and in Winter, if they were thick about the Fire-side, he would desire them to make room for some others that stood by, tho' they did not see them, else some of them, would be quickly thrown into the midst of it. But whether this Man saw any more than *Brownie* and *Meg Mullach*, I am not very sure; Some say, he saw more continually, and would often be very angry-like, and something troubled, nothing visibly moving him: Others affirm he saw these two continually, and sometimes many more.

They generally term this Second-sight in *Irish Taisbitaraughk*, and such as have it *Taisbairin*, from *Taisb*, which is properly a shadowy Substance, or such naughty, and Imperceptible thing, as can only, or rather scarcely be discerned by the Eye; but not caught by the hands: for which they assigned it to *Bugles* or Ghosts, so that *Taisb-*

tar, is as much as one that converses with Ghosts or Spirits, or as they commonly call them, the *Fairies* or *Fairy-Folks*. Others call these Men *Phissichin*, from *Phis*, which is properly Fore-sight, or Fore-knowledge. This is the surest and clearest account of Second-sighted Men that I can now find, and I have set it down fully, as if I were transiently telling it, in your own Presence, being curious for nothing but the Verity, so far as I could. What you find improper or superfluous, you can best compendise it, &c.

Thus far this Letter, written in a Familiar and Homely stile, which I have here set down at length. *Meg Mullack*, and *Brownie* mentioned in the end of it, are two Ghosts, which (as it is constantly reported) of old, haunted a Family in *Straths-vey* of the Name of *Grant*. They appeared at first in the likeness of a young Lass; the second of a young Lad.

Dr. Moulin (who presents his Service to you) hath no Acquaintance in *Orkney*; but I have just now spoken with one, who not only hath Acquaintance in that Country, but also entertains some Thoughts of going thither himself, to get me an Account of the Cures usually practised there. The *Cortex Winteranus*, mentioned by you as an excellent Medicine, I have heard it com-
mended

mended as good for the Scurvy; if you know it to be eminent or specifick (such as the *Peruvian Bark* is) for any Disease. I shall be well pleased to be informed by you.

Thus, Sir, you have an Account of all my Informations concerning Second-sighted Men: I have also briefly touch'd all the other Particulars in both your Letters, which needed a Reply, except your Thanks so liberally and obligingly returned to me for my Letters, and the kind Sense you express of that small Service. The kind Reception which you have given to those poor trifles, and the Value which you put on them, I consider as Effects of your kindness to my self, and as engagements on me to serve you to better purpose when it shall be in the Power of

Your faithful Friend,

and Servant. &c.



Additaments of SECOND-SIGHT.

Diemerbroeck in his Book *de Peste*, (i. e. of the *Plague*) gives us a Story of *Dimmerus de Raet*, that being at *Delft*, where the Pestilence then raged, sent then his Wife thirty Miles off. And when the Doctor went to see the Gentleman of the House, as soon as he came in, the old Chair-woman that washed the Cloaths fell a weeping: He ask'd her why? said she, My Mistress is now Dead; I saw her Apparition but just now without a Head, and that it was usual with her when a Friend of hers died, to see their Apparitions in that manner, tho' never so far off. His Wife died at that time.

Mr. *Tho. May* in his History, *Lib. VIII.* writes, that an old Man (like an Hermit) Second-sighted, took his leave of King *James* the First, when he came into *England*: He took little Notice of Prince *Henry*, but addressing himself to the Duke of *Tork* [since King *Charles I.*] fell a weeping to think what Misfortunes he should undergo; and that he should be one of the miserablest unhappy Princes that ever was.

A *Scotch* Noble Man sent for one of these Second-sighted Men out of the *Highlands* to give his Judgment of the then great Favourite *George Villers*, Duke of *Buckingham*; as soon as ever he saw him, *Pish*, said he, *he will come to nothing. I see a Dagger in his Breast*; and he was stabbed in the Breast by Capt. *Felton*.

Sir *James Melvil* hath several the like Stories in his *Memoirs*. Fol.

A certain Old Man in *South-Wales*, told a Great Man there of the Fortune of his Family; and that there should not be a Third Male Generation.

In *Spain* there are those they call *Salvadores*, that have this kind of Gift. There was a *Portuguese Dominican* Fryar belonging to Queen *Katherine Dowager's* Chapel, who had the *Second Sight*.



Farther Additaments concerning PREDICTIONS, FATALITY, AP-
PARITIONS, &c. *From the va-*
rious History of ÆLIAN. *Rendered*
out of the Greek Original. By Mr.
Thomas Stanley.

THE Wisdom of the *Persian Magi* was
(besides other things proper to them)
conversant in Prediction: They foretold the
Cruelty of *Ochus* towards his Subjects, and
his bloody Disposition, which they collected
from some Secret Signs. For when *Ochus*,
upon the Death of his Father *Artaxerxes*,
came to the Crown, the *Magi* charged one
of the Eunuchs that were next him, to ob-
serve upon what things, when the Table was
set before him, he first laid Hands; who
watching intently, *Ochus* reached forth
both his Hands, and with his Right, laid hold
of a Knife that lay by, with the other, took
a great Loaf, which he laid upon the Meat,
and did Cut and eat greedily. The *Magi*,
hearing this, foretold that there would be
Plenty during his Reign, and much Blood
shed. In which they erred not.

It is observed, that on the Sixth Day of
the Month *Thargelion*, many good Fortunes
have

have befallen not only the *Athenians*, but divers others. *Socrates* was Born on this Day, the *Persians* Vanquished on this Day, and the *Athenians* Sacrifice three hundred Goats to *Agrotera* upon this Day in pursuit of *Miltiades's* Vow. On the same Day of this Month was the Fight of *Platæa*, in which the *Grecians* had the better; for the former Fight which I mentioned was at *Artemisum* neither was the Victory which the *Greeks* obtained at *Mycale* on any other Day; seeing that the Victory at *Platæa* and *Mycale* happened on the self same Day. Likewise *Alexander* the *Macedonian*, Son of *Philip*, vanquished many Myriads of the *Barbarians* on the Sixth Day, when he took *Darius* Prisoner. All which is observed to have happened on this Month. It is likewise reported that *Alexander* was Born and Died on the same Day,

Some *Pythian* Relations affirm, that *Hercules*, Son of *Jupiter* and *Alcmæna*, was at his Birth, named *Heracles*; but that afterwards coming to *Delphi* to consult the Oracle about some Business, he obtained that for which he came, and received farther privately from the God, this Oracle concerning himself.

*Thee Hercules doth Phœbus Name,
For Thou shalt gain Immortal Fame.*

The

The *Peripateticks* assert, that the Soul in the Day-time is inflav'd and involved in the Body, so that she cannot behold Truth; but in the Night, being freed from this servitude, and gathered together, as it were, in a round about the Parts that are in the Breast, she is more Prophetick, whence proceed Dreams,

Socrates said of his Daemon to *Theages Demodocus*, and many others, that he many times perceived a Voice warning him by Divine Instinct, which, saith he, when it comes, signifieth a Dissuasion from that which I am going to do, but never perswades to do any thing. And when any of my Friends, (saith he) impart their Business to me, if this Voice happens; it dissuades also, giving me the like Counsel: Whereupon, I dehort him who adviseth with me, and suffer him not to proceed in what he is about, following the Divine admonition. He alledged as witness hereof *Charmides* Son of *Glauco*, who asking his Advice, whether he should exercise at the *Nemean* Games; as soon as he began to speak, the Voice gave the accustomed Sigh. Whereupon *Socrates* endeavour'd to divert *Charmides* from this Purpose, telling him the Reason: But he not following the Advice, it succeeded ill with him.

As-

Aspasia a *Phocian*, Daughter of *Hermatimus*, was brought up an Orphan, her Mother dying in the pains of Child-birth. She was bred up in Poverty, but modestly and vertuously. She had many times a Dream which foretold her that she should be married to an excellent Person. Whilst she was yet young, she chanced to have a Swelling under her Chin, loathsome to sight, whereat both the Father and the Maid were much afflicted. Her Father brought her to a Physician: He offered to undertake the Cure for three *Staters*; the other said he had not the Money. The Physician replied, he had then no Physick for him. Hereupon *Aspasia* departed weeping; and holding a Looking-glass on her Knee, beheld her Face in it, which much increased her Grief. Going to rest without Supping, by the reason of the trouble she was in, she had an opportune Dream; a Dove seemed to appear to her as she slept, which being changed to a Woman, said, "Be of good Courage; and bid a long farewell to Physicians and their Medicines: Take of the dried Rose of *Venus* Garlands, which being pounded apply to the Swelling. After the Maid had understood and made trial of this, the tumor was wholly asswaged; and *Aspasia* recovering her Beauty by Means of the most beautiful Goddess, did once again appear the fairest

fairest amongst her Virgin-Companions, enriched with Graces far above any of the rest. Of Hair Yellow, Locks a little curling, she had great Eyes, somewhat Hawk-nosed, Ears short, Skin delicate, complexion like Roses; whence the *Phocians*, whilst she was yet a Child, called her *Milto*. Her Lips were Red, Teeth whiter then Snow, small insteps, such as of those Women whom *Homer* calls *Λιόφύρος*. Her Voice sweet and smooth, that whosoever heard her might justly say he heard the voice of a *Siren*. She was averse from Womanish Curiosity in Dressing: Such things are to be supplied by Wealth. She being poor, and bred up under a poor Father, used nothing superfluous or extravagant to Advantage her Beauty. On a time *Aspasia* came to *Cyrus*, Son of *Darius* and *Parysatis*, Brother of *Artaxerxes*, not willingly nor with the consent of her Father, but by Compulsion, as it often happens upon the raking of Cities, or the violence of Tyrants and their Officers. One of the Officers of *Cyrus* brought her with other Virgins to *Cyrus*, who immediately preferred her before all his Concubines, for simplicity of Behaviour, and Modesty; whereto also contributed her Beauty without Artifice, and her extraordinary Discretion, which was such, that *Cyrus* many times asked her Advice in Affairs, which he never repented to have followed

followed. When *Aspasia* came first to *Cyrus*, it happened that he was newly risen from Supper, and was going to drink after the *Persian* manner: For after they have done eating, they betake themselves to Wine, and fall to their Cups freely, encountering Drink as an Adversary. Whilst they were in the midst of their drinking, Four *Grecian* Virgins were brought to *Cyrus*, amongst whom was *Aspasia* the *Phocian*. They were finely attired; three of them had their Heads neatly drest by their own Women which came along with them, and had Painted their Faces. They had been also instructed by their Governesses how to behave themselves towards *Cyrus*, to gain his Favour; not to turn away when he came to them, not to be coy when he touched them, to permit him to kiss them, and many other Amatory Instructions practised by Women who exposed their Beauty to Sale. Each contended to out-vie the other in handsomeness. Only *Aspasia* would not endure to be clothed with a rich Robe, nor to put on a various coloured Vest, nor to be washed; but calling upon the *Grecian* and *Eleutherian* Gods, she cried out upon her Father's Name, execrating herself to her Father. She thought the Robe which she should put on was a manifest sign of Bondage. At last being compelled with blows she put it on

on, and was necessitated to behave herself with greater Liberty than becomed a Virgin. When they came to *Cyrus*, the rest smiled, and expressed chearfulness in their looks. But *Aspasia* looking on the Ground, her Eyes full of Tears, did every way express an extraordinary Bashfulness. When he commanded them to sit down by him, the rest instantly obeyed; but the *Phorian* refused, until the Officer caused her to sit down by force. When *Cyrus* looked upon or touched their Eyes, Cheeks and Fingers, the rest freely permitted him; but she would not suffer it: For if *Cyrus* did but offer to touch her, she cried out, saying, he should not go unpunished for such Actions. *Cyrus* was herewith extreamly pleased; and when upon his offering to touch her Breast, she rose up, and would have run away, *Cyrus* much taken with her native Ingenuity which was not like the *Persians*, turning to him that bought them, " This Maid only saith
 " he, of those which you have brought
 " me is free and pure; the rest are adulterate
 " in Face, but much more in Behaviour. Hereupon *Cyrus* loved her above all the Women he ever had. Afterwards there grew a mutual love between them, and their Friendship proceeded to such a height that it almost arrived at parity, not differing from the concord and modesty of *Grecian* Marriage,

riage. Hereupon the Fame of his Affection to *Aspasia* was spread to *Ionian* and throughout *Greece*; *Peloponnesus* also was filled with Discourses of the love betwixt *Cyrus* and her. The report went even to the great King [of *Persia*,] for it was conceived that *Cyrus*, after his acquaintance with her, kept company with no other Woman. From these things *Aspasia* recollected the remembrance of her old Apparition, and of the Dove, and her Words, and what the Goddess foretold her. Hence she conceived that she was from the very beginning particularly regarded by her. She therefore offered Sacrifice of thanks to *Venus*. And first caused a great Image of Gold to be erected to her, which she called the Image of *Venus*, and by it placed the Picture of a Dove beset with Jewels, and every Day implored the Favour of the Goddess with Sacrifice and Prayer. She sent to *Hermotimus* her Father many rich Presents, and made him Wealthy. She lived continently all her Life, as both the *Gretian* and *Persian* Women affirm. On a time a Neck-lace was sent as a Present to *Cyrus* from *Scopas* the younger, which had been sent to *Scopas* out of *Sicily*. The Neck-lace was of extraordinary Workmanship, and variety. All therefore to whom *Cyrus* shewed it admiring it, he was much taken with the Jewel, and went immedi-

immediately to *Aspasia*, it being about Noon, Finding her asleep, he lay down gently by her, watching quietly whilst she slept. As soon as she awaked, and saw *Cyrus*, she embraced him after her usual manner. He taking the Neck-lace out of a Box, said, " This is worthy either the Daughter or the " Mother of a King. To which she assenting; " I will give it you, said he, for your " own use, let me see your Neck adorned " with it. But she received not the Gift, prudently and discreetly answering, " How " will *Parysatis* your Mother take it, this " being a Gift fit for her that bear you? " Send it to her, *Cyrus*, I will shew you a " Neck handsome enough without it. *Aspasia* from the Greatness of her Mind acted contrary to other Royal Queens, who are excessively desirous of rich Ornaments. *Cyrus* being pleased with this Answer, kissed *Aspasia*. All these Actions and Speeches *Cyrus* writ in a Letter which he sent together with the Chain to his Mother; and *Parysatis* receiving the Present was no less delighted with the News than with the Gold, for which she requited *Aspasia* with great and Royal Gifts; for this pleased her above all things, that though *Aspasia* were chiefly affected by her Son, yet in the love of *Cyrus* she desired to be placed beneath his Mother.

ther. *Aspasia* praised the Gifts, but said she had no need of them; (for there was much Money sent with the Presents) but sent them to *Cyrus*, saying, " To you who maintain many Men this may be useful: For me it is enough that you love me and are my Ornament. With these things, as it seemeth, she much astonished *Cyrus*. And indeed the Woman was without dispute admirable for her personal Beauty, but much more for the nobleness of her Mind. When *Cyrus* was slain in the fight against his Brother, and his Army taken, Prisoners, with the rest of the Prey she was taken not falling accidentally into the Enemies Hands, but sought for with much diligence by King *Artaxerxes*, for he had heard her Fame and Virtue. When they brought her bound, he was angry, and cast those that did it into Prison. He commanded that a rich Robe should be given her: Which she hearing, intreated with Tears and Lamentation that she might not put on the Garment the King appointed, for she mourned exceedingly for *Cyrus*. But when she had put it on, she appeared the fairest of all Women, and *Artaxerxes* was immediately surprised and inflamed with love of her. He valued her beyond all the rest of his Women, respecting her infinitely. He endeavoured to ingratiate himself into her Favour, hoping

to make her forget *Cyrus*, and to love him no less than she had done his Brother; but it was long before He could compass it. For the affection of *Aspasia* to *Cyrus* had taken so deep Impression, that it could not easily be rooted out. Long after this, *Teridates*, the Eunuch died, who was the most beautiful Youth in *Asia*. He had full surpassed Child-hood, and was reckoned among the Youths. The King was said to have loved him exceedingly: He was infinitely grieved and troubled at his Death, and there was an universal mourning throughout *Asia*, every one endeavouring to gratify the King herein; and none durst venture to come to him and comfort him, for they thought his Passion would not admit any consolation. Three Days being past, *Aspasia* taking a mourning Robe as the King was going to the Bath, stood weeping, her Eyes cast on the ground. He seeing her, wondered, and demanded the reason of her coming. She said, "I come, " O King, to comfort your grief and Affliction, if you so please; otherwise I shall " go back. The *Persian* pleased with this Care, commanded that she should retire to her Chamber, and wait his coming. As soon as he returned, he put the Vest of the Eunuch upon *Aspasia*, which did in a manner fit her: And by this means her Beauty appeared with greater splendour to the King's Eye, who

who much affected the Youth. And being once pleased herewith, he desired her to come always to him in that Dress, until the height of his Grief were allayed: Which to please him she did. Thus more than all his other Women, or his own Son and Kindred, she comforted *Artaxerxes*, and relieved his Sorrow; the King being pleased with her Care, and prudently admitting her Consolation.

GEORGE BUCHANAN, *in his History of Scotland, reciteth of one of their Kings, James the IV. the following very remarkable Passages.*

THE Presence of this King being required to be with his Army, whither he was going, at *Linlithgo*, whilst he was at *Vespers* in the Church; there entered an old Man, the Hair of his Head being Red, inclining to Yellow, hanging down on his Shoulders; his Forehead sleek thro' baldness, are-headed, in a long Coat of a russet Colour, girt with a linnen Girdle about his Loins; in the rest of his Aspect, he was very venerable: He pressed thro' the Crowd to come to the King: When he came to him, he leaned upon the Chair on which the King sat, with a kind of rustick Simplicity, and bespoke him thus; *O King, said he, I am sent to*
Q 2
warn

warn thee, not to proceed in thy intended Design; and if thou neglectest this admonition, neither thou nor thy Followers shall prosper. I am also commanded to tell thee, that thou shouldst not use the Familiarity, Intimacy, and Council of Women; which if thou dost, it will redound to thy Ignominy and Loss. Having thus spoken, he withdrew himself into the Crowd; and when the King inquired for him, after Prayers were ended, he could not be found; which matter seemed more strange, because none of those who stood next, and observed him, as being desirous to put many Questions to him, were sensible how he disappeared; amongst them; there was *David Lindsey of Mont*, a Man of approved worth and Honesty, (and a great Scholar too;) for in the whole course of his Life, he abhorred Lying; and if I had not received this Story from him as a certain Truth, I had omitted it as a Romance of the Vulgar.



*The PASSAGE referr'd to by Mr.
AUBREY, in his Letter to Mr.
Churchill.*

TWO Persons (Ladies) of Quality,
(both not being long since Deceased,) were intimate Acquaintance, and lov'd each other entirely: It so fell out, that one of them fell sick of the *Small-Pox*, and desired mightily to see the other, who would not come, fearing the catching of them. The Afflicted at last dies of them, and had not been buried very long, but appears at the others House, in the Dress of a Widow, and asks for her Friend, who was then at Cards, but sends down her Woman to know her Business, who, in short, told her, *She must impart it to none but her Lady*, who, after she had receiv'd this Answer, bid her Woman have her into a Room, and desir'd her to stay while the Game was done, and she would wait on her. The Game being done, down Stairs she came to the Apparition, to know her Business; *Madam*, says the Ghost, turning up her Veil, and her Face appearing full of the *Small-Pox*; *You know very well, that You, and I, lov'd entirely; and your not coming to see me, I took it so ill at your Hands, that I could not rest till I had*
Q 3 *seen*

seen You, and now I am come to tell you, that you have not long to live, therefore prepare to die; and when you are at a Feast, and make the Thirteenth Person in Number, then Remember my Words; and so the Apparition vanish'd. To conclude, she was at a Feast, where she made the Thirteenth Person in Number, and was afterwards asked by the Deceased's Brother, *whether his Sister did appear to her as was reported?* She made him no answer, but fell a Weeping, and died in a little time after. The Gentleman that told this Story, says, That there is hardly any Person of Quality but what knows it to be True. [From the *Athenian Mercury*.]



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